



RICHARD BROTHERS.

A
REVEALED KNOWLEDGE
OF THE
PROPHECIES AND TIMES.

PARTICULARLY OF THE
PRESENT TIME, the PRESENT WAR,
AND THE
PROPHECY NOW FULFILLING.

THE YEAR OF THE WORLD 5913.

BOOK THE SECOND.

CONTAINING, WITH OTHER
GREAT AND REMARKABLE THINGS,
NOT REVEALED TO ANY OTHER PERSON ON EARTH,
THE

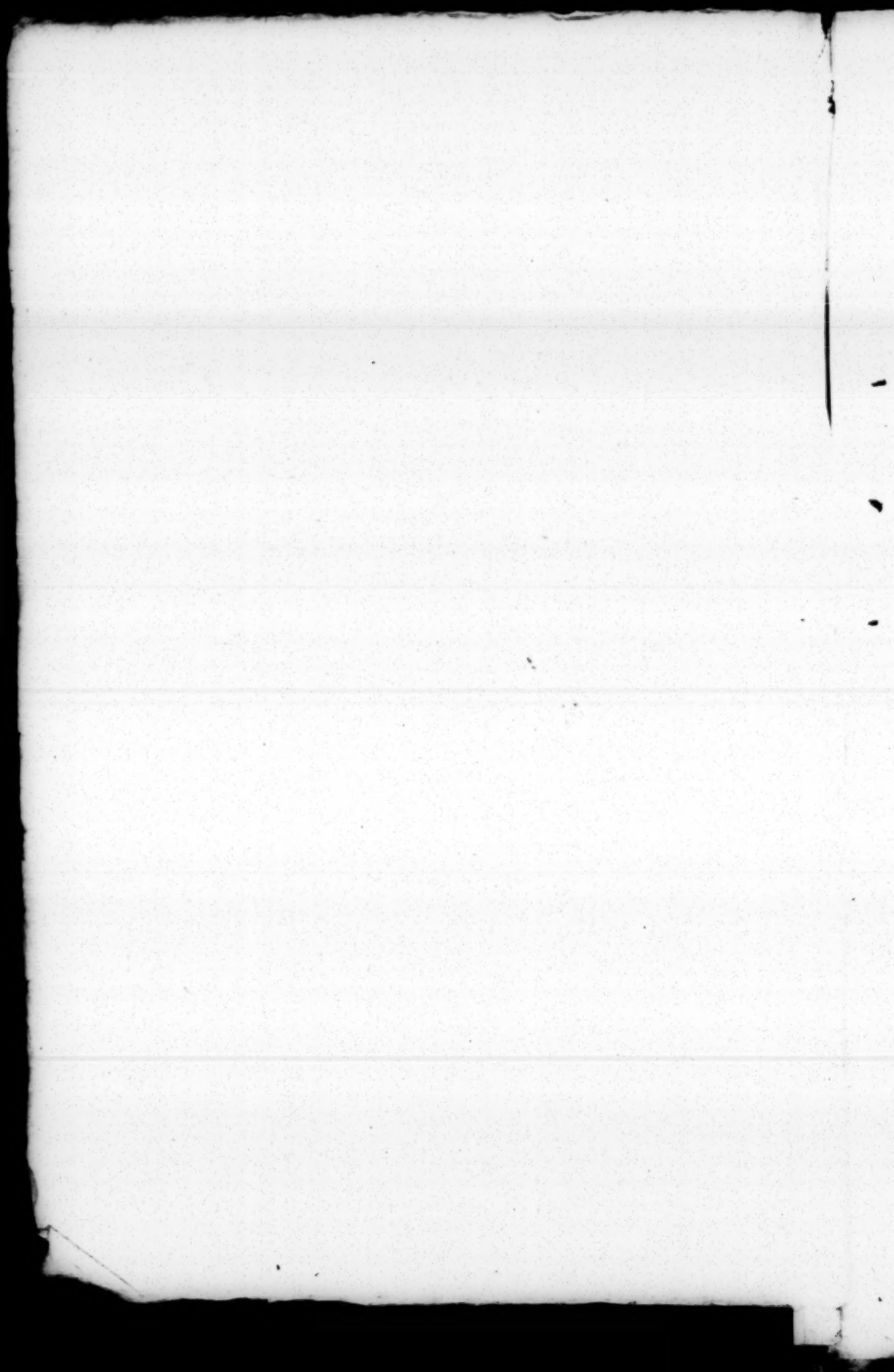
SUDDEN AND PERPETUAL FALL
OF THE
TURKISH, GERMAN, and RUSSIAN
EMPIRES.

WROTE UNDER THE DIRECTION OF THE
LORD GOD,
AND PUBLISHED BY HIS SACRED COMMAND;

IT BEING A
SECOND SIGN OF WARNING,
FOR THE BENEFIT OF ALL NATIONS.

*By the MAN that will be Revealed to the
HEBREWS, as their
PRINCE AND PROPHET.*

LONDON:
PRINTED IN THE YEAR OF CHRIST
1794.



P R E F A C E.

LENGTH of time, change of countries and governments, corruption of language, and hasty copies in writing, before the more exact method of printing became generally used, has been the means of not only introducing, without design, into the Hebrew Bible, an insertion of some new words, but likewise an expulsion of some of the old, which produces a disagreement in some few parts, and makes it differ now from what it originally was in the times of David, Solomon, and at the commencement of the Babylonian captivity: some parts of the English translation are, consequently, erroneous; but they are so immaterial as not to affect, in the least, the truth of its sacred *Records*, or the tendency of its divine instruction.

The few parts of the English translation, which I am instructed to alter in my writings, the propriety will be allowed by every person that has discernment to perceive, or conviction to believe: — beyond the limits of my authority, for it is prescribed, I am not suffered to proceed in any word or in any way whatever.

The following are the words which the Lord God spoke to me in a vision, soon after I was commanded to write and make known his judgments, for the good of London and general benefit of all nations: — There is no other man under the whole heaven that I discover the errors of the Bible to, and reveal a knowledge how to correct them, so that they may be restored as they were in the beginning, but yourself.

Moreover, when I began to write I believed it necessary to adopt the same language as the Scripture does, regularly imitating it in the words—ye, thee, and thou; but God spoke to me in a vision of the night, and said—Write in the same manner as I always speak to you; write as other men do; write according to the custom of the country you live in; you will then be better attended to, and what you write will be more easily understood.

A man

A man that has been an officer in the navy, whose immediate ancestors have been separated from the Jews such a considerable length of time as to make them forget they ever belonged to the name, such a man declaring himself openly to the world a prophet of God, the revealed Prince allotted to order the sudden return of the Hebrews from all nations, and govern them in the land of Israel, will, with some reason, I allow, excite both astonishment and doubt; but from the multiplied recorded testimonies I produce, which no other on earth can, it ought not to prevail with any person as a just objection against believing what I write.

For observe, some hostile profession was necessary for me to be engaged in, to fulfil the recorded judgment on the family I am designed to represent in the seat of government; therefore, with all the certain proofs I have and will constantly bring forward, with all the just reasons I advance, the surprize and doubt, entertained at the beginning, ought to vanish in as little time as would be requisite to read again the book which contains the account.

But remember likewise, from the records of Scripture, that Moses was taken away

in his infancy, and remained separated from his brethren for eighty years ; the first forty of which he was reared in the palace of the king of Egypt, and educated in the language and customs of the country like one of its own native princes ; yet he was revealed to the Israelites as the prophet of God, to order their hasty departure from Pharoah's bondage, and afterwards to conduct them to the Promised Land.

SAUL, the son of Kish, after being anointed king, prophecied in company with other men, to the great astonishment of all that saw him.

DAVID, king of Israel, the greatest favourite that ever God had on earth, whose wars, though many, originated at that time from necessity and justice, never undertook, but to prevent the introduction of idolatry, and preserve in the land of Israel a true uninterrupted worship of God, was a prophet ; and for whose sake, in remembrance of his name, besieging armies were destroyed, and Jerusalem safely delivered. Yet this great monarch, this unequalled favourite, this pattern of mercy to all kings, and who alone, of all men under heaven, possessed the established promise
of

of everlasting national government, could not, (but the objection did not proceed from any charge of injustice or sin,) for, being a man of war, and having shed much blood on the earth, although done by the express concurrence of the Most High, be permitted to build at Jerusalem a temple of worship for him: The great honour was given to Solomon, a king of peace, his son and immediate successor; so averse, though necessitated to order it, was the Creator of the world to the effusion of blood and the destruction of man.

FIRST OF CHRONICLES,

CHAP. XXII.

7 And David said to Solomon, My son, as for me, it was in my mind to build a house to the name of the Lord my God.

8 But the word of the Lord came to me, saying, thou hast shed much blood, and hast made great wars; thou shalt not build a house to my name, because thou hast shed much blood on the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about;

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for

for his name shall be Solomon, and I will give peace and quietness to Israel in his days.

10 He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish his kingdom over Israel for ever.

SAMUEL was not only a priest, but likewise principal judge of Israel, yet he was a great prophet.

ISAIAH was a prince of the family of David, and likewise a prophet.

EZEKIEL was one of the principal priests,

JEREMIAH one of the poorer; yet both were alike great prophets.

AMOS was a poor herdsman of Tekoa, in the land of Israel;

DANIEL, a captive prince at Babylon, in Assyria; and yet both were great prophets.

GOD, without being accountable to any man for what he does, will sanctify, with his blessed Spirit, whom he pleases, however

ever astonishing it may appear, and however incredible to the self righteous, that any person, in preference to himself, should receive and be commanded to make known a communication of revealed knowledge;* but with God there is no distinction of high or low, rich or poor; in his presence both are regarded alike, when just; and the Scripture abounds with many examples, recorded on purpose for after ages to imitate.

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In

* St. Paul was taught a knowledge of the Gospel by revelation, and instructed likewise how to preach it, before he could be an apostle, and joined to the ministry of Christ.

GALATIANS. CHAP. I.

11 But I certify to you, brethren, that the Gospel which was preached of me is not after man;

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

EPHESIANS. CHAP. III.

2 If ye have heard of the dispensation of the grace of God, which is given me toward you:

3 How that by revelation he made known to me the mystery, as I wrote before in few words.

4 Whereby when ye read, ye may understand my knowledge in the mystery of Christ.

5 Which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the spirit.

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In the same manner that a knowledge of the Gospel, and how to preach it, was revealed to St. Paul, a knowledge of futurity, and those parts of the Scripture I have constantly mentioned, were revealed to me.

IN

IN obedience to the sacred command of the Lord God, whose servant and prophet I am, I publish this writing, that it may be translated into all languages, for the information and benefit of all nations.

This is the last sign, and last warning, I am commanded to say, that will be given in writing before I am *revealed to the Jews*, when the commands delivered to me will be—to order them to depart in great haste from all nations, and go to the land of Israel: to repronounce the judgments of God, which have been suspended hitherto for my sake, and declare them irrevocable.

*Of the PROPHECY which relates to the present
Time of the WORLD, the present WAR, and
the approaching DISTRESS of all NATIONS.*

THE PROPHET DANIEL.

CHAP. VII.

IN the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions

in the night on his bed ; then he wrote the visions, to shew the substance of what they contained.

2 Daniel spake and said ; I saw in my vision by night, and behold, the four winds of the heaven strove on the great sea.

3 And *four great beasts* came up from the sea, different one from another.

4 The first was like a lion, and it had eagle's wings : I beheld 'till the wings were plucked, when it was lifted up on the earth, and made stand on the feet as a man ; and a man's heart was given to it.

The lion means George the Third, the present king of England ; plucking the wings of the lion, means taking away the power of the king ; made stand on the feet as a man, with a man's heart, means his reduction to the condition of other men, and possessing similar thoughts.

It is more than twenty months since I first wrote to the king, queen, and minister of state, to inform them of many things that would come to pass ; that the time was nearly accomplished for some of the judgments of God to be made manifest, and also that this prophecy was fulfilling : I beseeched them in the most earnest and respectful

respectful language, not to join in the war on any account whatever, or even encourage it; for the death of Louis the Sixteenth would be impossible to prevent, it was recorded, and could not be avoided; the revolution in France, and its consequences, proceeded entirely from the judgment of God to fulfil this prophecy of Daniel: therefore all attempts to overthrow the judgment, and preserve the monarchy by force, was opposing what was determined in the Scripture of Truth should most certainly take place.

The aspect of the war was delusive, the encouragements of success that it held out to princes were deceitful; but those encouragements of delusion were permitted, to bring many nations under the judgment of God, and punish them for the heavy guilt of opposing his decrees.

If many had no more to fight against than a few men alone, or nations but one divided nation to subdue, then it might with reason be expected that the greatest number would soon overcome the least, and that many strong nations would soon conquer a weak one: but it is many men fighting against the Spirit of God, and strong nations labouring in vain with their
blood

blood and treasure to overthrow his Judgment.

The Lord God permits this opposition for three years and a half, to fulfil the determined part of this prophecy on all that oppose it; that done, his judgments will take place, to punish man and lay waste kingdoms.

St. John the Apostle, in the nineteenth chapter of the Revelation, alludes to the present time of the world, and means the same things, though differently described, as the prophet Daniel does in the seventh chapter; for which I am commanded to insert a part, that all princes and governments may be publicly warned, that they may know the consequences of this war, from the judgment of God, will be—death to millions, and everlasting distress to all nations.

10 And I fell at his feet to worship him, and he said to me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened; and behold a white horse; and he that sat on him was called Faithful and True: and in righteousness he doth judge and make war.

12 His

12 His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but he himself.

13 And he was cloathed with a vesture dipped in blood : and his name is called, The Word of God :

14 And the armies which were in heaven followed him on white horses, cloathed in fine linen, white and clean.

The armies are an allusion to the powerful judgments of God, under what—or how many different forms their visitation of death is made on the world.

15 And out of his mouth goes a sharp sword, that with it he should smite the nations : and he will rule them with a rod of iron ; and he treads the wine-press of the fierceness and wrath of Almighty God.

16 And he has on his vesture and on his thigh a name written, King of kings, and Lord of lords.

17 And I saw an angel standing in the sun ; and he cried with a loud voice, (meaning thunder, which is explained in the first book of Revealed Knowledge) saying to all the fowls that fly in the midst of heaven, come and gather yourselves together to the supper of the great God.

18 That

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

DANIEL, CHAP. VII. CONTINUED.

5 And, behold, another beast; a second, like a bear: and it raised itself up on one side, with three ribs in its mouth between its teeth; and they said thus to it, Arise, devour much flesh.

This verse means the present empress of Russia: She is, according to the judgment
of

of God in this prophecy, decreed to suffer death : and by revelation I am informed it will be done by the hands of man.

6 After this I beheld, and lo, another like a leopard : which had on its back four wings of a fowl ; the beast had also four heads, and dominion was given to it.

The Leopard, means Louis the Sixteenth king of France : the wings of a fowl on its back, is, like the eagle's on the lion, an allusion to the king's great moveable power.

The fall of this monarch from a throne, and afterwards suffering death, to fulfil the judgment of God by his prophet Daniel, was impossible for all the armies of Europe to prevent ; equally so as the decreed death of Charles the First, king of England, which is mentioned by St. John in the thirteenth chapter and third verse of the Revelation ; *the deadly wound being healed*, in the same verse, means the *recovery* of monarchy by the *restoration* of Charles the Second.

7 After this I saw in the night visions a fourth beast ; and behold, it was dreadful, and terrible and strong exceedingly ; and it had great iron teeth : it devoured, broke in pieces, and stamped on the residue (meaning the electors) with its feet ; it was
different

different from all the beasts that were seen before, and it had ten horns.

This great beast, so different from the others, means the present emperor of Germany; the ten horns, mean the electors, or princes of the empire.

In one part of this chapter the horns are denominated kings; the reason is, they raise armies, go to war, and govern with absolute power, like them; but notwithstanding, they all acknowledge the emperor as their chief, and under that acknowledgment of subjection are solemnly engaged to defend his empire when called on. For which, to conceal the meaning of the prophecy, until the fulness of time comes and the appointed person for it to be revealed to, the vision represents the German princes as horns of defence belonging to the emperor's head.

It devoured, broke in pieces, and stamped on the residue with its feet—means the entire destruction of the German electors; and the possession of their territories by the emperor: he will destroy them, and also spread his dominion over Italy; threatening at the same time all Europe, and despising its kings with their feeble efforts to oppose him. Rome will fall under his power, and so will Venice likewise; the
former

former will be retaken by the French republic, but the latter will be plundered and almost destroyed. After this, to fulfil the prophecy and the judgment of God, he will suffer death from the hands of man.

The orders of the emperor, in the Netherlands, are, that if the Austrian army should be defeated, *and it most surely will*; for I am commanded to repeat, as an example and warning, what the prophet Jeremiah was commanded to say to the messengers of Zedekiah, king of Judah:

CHAP. XXXVII.

9 Thus says the Lord; Deceive not yourselves, saying, The Chaldeans will surely depart from us: for they shall not depart.

10 For though he had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men, yet they should rise up, every man in his tent, and burn this city with fire.

By the same example, if the French army was to be defeated, even again and again, it should recover and conquer likewise; (that all the judgments of God, in the seventh chapter of the prophecy of Daniel, may take their course, and be fulfilled,) to acknowledge the French republic, and make an immediate peace on the best terms that can be obtained,

obtained, the interests of other nations will not be much consulted: time, the threats of a victorious enemy, and the perilous condition of the German army, will not admit the least delay.

The English will sharply remonstrate against this conduct; for which their army, however incredible it may appear to the Government now, will be surrounded, disarmed, and commanded to depart: but their General will be detained by the Austrian; and, by revelation from the Lord God to me, he falls to the ground.

The emperor, being exhausted of money by the war, but having a large army at his command, determines, now he has made peace with the French, and quarrelled with the English, to execute the plan he has for some time conceived the hopes of being one day able to accomplish—his father and uncle, strange as it may appear, yet it is most certainly true, for I am informed, by revelation, conceived the same design, and believed the attempt easily practicable when the opportunity offered, which is—the reduction of all Germany, under the sole government of himself.

He begins with seizing on the electorate of Hanover, and plundering it quite bare: after this success, his ambition for more extensive dominion will rise; it will now lead him boldly forward to subject and devour them

them all. For God, to fulfil his judgments, and this prophecy of Daniel, in chapter vii. will deliver him over, to be governed by the secret, but powerful workings of an evil spirit; because his inclinations are bad: according to all that I informed the king and queen of, in May and June 1792; as he did Ahab, king of Israel, to accomplish his fall, and the entire destruction of his family.

FIRST OF KINGS,

CHAP. XXII.

4 And he said to Jehoshaphat, Wilt thou go with me to the battle to Ramoth Gilead? And Jehoshaphat said to the king of Israel, I am the same as thou, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said to the king of Israel, Enquire, I pray thee, from the word of the Lord to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramoth Gilead to battle, or shall I forbear? and they said, Go up; for the Lord will deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

8 And

8 And the king of Israel said to Jehoshaphat, There is one man yet, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him, for he does not prophecy good of me, but evil. And Jehoshaphat said, Let not the king say so.

11 And Zedekiah, the son of Chenaanah, made horns of iron; and he said, Thus says the Lord, with these thou shalt push the Syrians, until thou consume them.

12 And all the prophets prophesied so, saying, Go up to Ramoth Gilead, and prosper: for the Lord will deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah, spake to him, saying, Behold now, the words of the prophets are as one mouth, declaring good to the king: let thy word, I pray thee, be like the word of one of them, and speak that which is good also.

14 And Micaiah said, As the Lord lives, what the Lord says to me, that will I speak:

17 And he said, I saw all Israel scattered on the hills, as sheep which have not a shepherd: and the Lord said, These have no master; let them return, every man to his house in peace.

18 And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would prophecy no good for me, but evil?

19 And

19 And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left.

20 And the Lord said, Who will persuade Ahab, that he may go up and fall at Ramoth Gilead; and one said in this manner, and another said in that manner.

21 And there came forth a Spirit, and he stood before the Lord, and said, I will persuade him.

22 And the Lord said to him, In what manner? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: Go forth, and do so.

23 Now, therefore, behold, the Lord God has put a lying spirit in the mouth of all these thy prophets, and the Lord has spoken of evil concerning thee.

The Emperor's council will be filled with the same delusive evil spirit, that they may concur with him, and possess the same violent inclination for war and human destruction as himself. At this time a fresh decree will be issued from Vienna, commanding all Germany, and all the people under his government, as he conquers them by fire and sword, to offer solemn prayers up to the Lord God,

God, for the further success of his imperial majesty's arms, the entire destruction of his enemies, and the preservation of himself; styling him, *in blasphemy against God*, their most Gracious, Just, and Merciful Sovereign Lord.

The other nations of Europe, afraid and trembling, will as solemnly implore the same Lord God for peace and safety, against such a cruel enemy, forgetting, that it was but a little time before, they were praying in the the same strain of blasphemy as himself — *To destroy their enemies, and give success to their arms*; to that very gracious and compassionate God, who sealed the redemption of man with his own blood, and strictly commanded all nations, as his children and people, to live in peace and brotherly love.

Opposition is in vain; he goes through the principalities like a flood, and collects in his progress a mighty army. The course of the prophecy is, That he shall conquer and destroy all before him: therefore he certainly will; and take away the treasure of many wealthy cities likewise.

After this, to finish oppression, and fulfil the decreed judgment of God, the French Republic will be raised against him; his army will be entirely overthrown in Italy, and himself will be compelled to seek shelter among

mong the very people whose relations he destroyed, whose towns he plundered and burnt but a little time before. This is Francis, the present reigning emperor of Germany, who is described, in chap. vii. ver. 7. of the prophecy of Daniel, as great, strong, and terrible; stamping under his feet with contempt, and destroying all the princes round him. His ambition will encrease with his dominion, and his conquests will be so wonderful, for a short time, as to make all Europe tremble; his end his miserable; and as he treated others without mercy, no mercy will be shewn to him. His death, by the hands of man is certain, because decreed; and his punishment everlasting, because recorded. To be related to him now, will be considered hereafter as a capital crime.

DANIEL, CHAP. VII. CONTINUED.

8 I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

This little horn, that grows great, and becomes so ambitious as to pluck up three of the other horns, to extend his own dominion, is the present King of Prussia. He is

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one of the imperial electors, and to fulfil exactly what the visions of God describe him to be, he confidently calls himself, in great words,—The preponderating member of the Germanic body.

The king of Prussia will acknowledge the French republic, and also make peace with it: he will oppose the Emperor, and likewise follow his example; by which his dominions, to fulfil the prophecy, will be enlarged (comparatively for a moment only) by the addition of three electorates, when the Bear, (meaning Russia,) watching for the opportunity, *will rise* and devour Prussia at one side, while the Emperor destroys him at the other. His armies will be defeated, and his capital set on fire by the Bear: his life will be taken away from the earth, and his monarchy, to fulfil the everlasting decrees of the Lord God, in the prophecy of Daniel, will be destroyed; never, never, to be restored any more.

Russia will assist the Emperor in the beginning, to promote her favourite design of destroying the Turkish empire; she will also quarrel with the Poles, and devour great numbers of them; Warsaw will be set on fire, and the government entirely changed. At this time the Russian army, (or Bear,) as if impatient for its food, *to rise and devour much flesh,*

flesh, will enter Turkey, and comparatively run over the land; treading down, and devouring with great fury, all opposition in its way. At the capital it stops; here are its decreed bounds; no farther it must go. Here the Russian general divides the spoils of many cities with his army, and the rich provinces of Turkey between his officers. Here he despises the oath of fidelity, and throws away the submission of a subject—proclaiming himself Emperor of Greece.

After this the Swede will enter Russia, and destroy with great fury; even the ships of war and capital will not escape. The Russian empire will be convulsed in many parts by its generals and governors, each rising up in his place, and claiming an authority to command the other: they will fight until great multitudes are destroyed, and the country made desolate. The imperial family will all be cut off, and no successor will for ever after arise; the Government, at the same time, will be broke to pieces, and utterly dissolved; never, never, to be restored any more.

The Spanish Monarchy will cease by this war, and the Stadtholdership of Holland will be cut off close to the ground; according to the visions of God to me, in 1792, and which I communicated at that time by his sacred

command to the king and queen of England.

The king of Sardinia will be dethroned, and the Popedom destroyed for ever! according to the revelation of God to me, and which I communicated to the English prime minister before the war with France was entered into; concluding what I wrote to him with these words—It is not all the navy of England, nor the armies of Europe united, can prevent the king of Sardinia from being dethroned.

The *death of the French king*, as one of the particular number, mentioned in the seventh chapter of Daniel, decreed to die, took place, to fulfil the pre-determined judgment of God by this prophet; the monarchy of France is likewise, by the same judgment, abolished for ever, and the present form of government established. Therefore marvel no more that it cannot be conquered by all the armies without, nor destroyed by all the commotions within; if it could, by human power, the *Horn* (meaning the king of Prussia) would be the allotted man to accomplish it: for the meaning of the prophecy is, that he shall prevail against France for three years and a half, but not to conquer the whole: he would have faithfully kept with his army in France the promises he made with his mouth

on

on entering it ; which were, to deliver over the towns for plunder, and the people for death, if he was opposed. It is for this that he is described by Daniel, to have a *mouth speaking great things and blasphemies*. All this would have been permitted, because recorded, to fulfil the prophecy ; to hasten his own destruction, and the general fall of *European Monarchy*.

The Dutch will acknowledge the French republic, and also make a hasty peace with it ; the Portuguese will do the same.

TO THE KING AND PARLIAMENT
OF
GREAT BRITAIN.

HEAR what the Lord God additionally says to me by revelation, and commands me to write— *France* seeing England left alone, deserted by all her allies, will require, as the conditions of peace, an acknowledgment of the republic, a restoration of the colonies, and the ships taken away from Toulon. For a short time he will permit *England*, as he will *Russia* and *Germany*, to succeed in the acquisition of delusive conquest, but it is the better—the

more effectual, and more imperceptible to human foresight, to accomplish his judgment on her, according to the prophecy of Daniel and Revelation of St. John ; after that short time is expired, which is nearly so now, new enemies will rise up, some warring against her openly, others privately ; all will prevail, until she that sits now, as a *queen among the nations*, is, according to the vision of God, in my first book, without a covering on her head, worn thread-bare, and rent in many places.

Will England continue this war any longer against a people that has the judgment of God in their favour? Will she, by a continuance of the present war against France, enter into another, for the safety of Hanover, against the Emperor of Germany, who will be rendered invincible for a time, as a *scourge*, to fulfil the recorded judgments of God? Will she continue this war any longer for her destruction, that she may enter into a fresh one with America to hasten it? Is the king of England so regardless of his own life, and the preservation of his family, as to involve them with himself in certain misery and death, by a longer continuance of this war? Is the government, the parliament, the clergy and people, so insensible to the
 blessings

blessings of peace, and the happiness of fortune, as to prefer the absolute certainty of losing all they possess, and being destroyed themselves, to support a war which, in its consequences, to fulfil the judgment of God, is designed shall throw down, for ever, the English monarchy; and from the confusion it will make, throughout the country, involve almost every family of wealth in beggary and death?

Are you, William Pitt, to whom I wrote in May and June 1792, informing you of the consequences of this war to your country, when the war was not intended, so insensible to your own preservation and the benefit of your brother, as to continue any longer a war that will involve both you and him in certain death? What I acquainted you with in 1792, and often since, was made known to me by *visions and revelations* from the Lord God. The *death of Louis XVI.* and the removal of the English crown from the king's head, to a level with the ground, according to the seventh chapter of Daniel; the fall of the queen's palace, and the destruction of the Tower; your own removal from administration, and afterwards death, was among the things which I informed you of would most certainly come to pass as the evil consequences

of this delusive war. My account to you then, of futurity, concluded with these words — “ The visions are established, and the things mentioned most certain and true.”

When I informed you that England would enter into this war, and the consequences which would, in despite of all your efforts, flow from it, *you despised me* ; for, at that time, the war was not intended; and to tell of evils that would most certainly ensue from a thing, when the thing they were to proceed from was not designed, were to you the effects of folly and deceit.

My knowledge of future things is given me from God; therefore what I wrote was true: A little time longer, and England will be so much entangled as not to be able to go forward without feeling the pains of that *colonial conquest* which is to be the cause of her death; nor to retire, without falling under that foreign blow, which will break the empires in pieces, and throw herself down on the ground; from whence she is never to rise up any more.

Neither evil can be prevented, and both will take place, to fulfil the *judgment of God*, according to the prophecy of Daniel and Revelation of St. John; *unless what I write is believed to be true, and the advice I give is strictly followed.*

followed. Fleets and armies are great things to talk of, because terrible to destroy mankind; but, when opposed by the power of heaven, they become weak, they lose their force and terror; for most of those in Europe are destined for the rocks and the flames: They are permitted to conquer a little for a short time now; but it is, like Russia and Germany, to hasten that dreadful fall of human government which will soon take place in the world: for they ever have been, in the hand of God, the very instruments to effect what princes designed to prevent.

On the 12th of the month called May 1792, I wrote to the king, minister of state, and speaker of the commons, that no person should be able to say, hereafter, my conduct was irregular, or in the least disrespectful, to inform them that I was commanded, by the Lord God, to go to the Parliament-house on the 17th following, and acquaint the members, for their own personal safety, and the general benefit of the country—That the time of the world was come to fulfil the seventh chapter of the prophecy of Daniel, and some of the judgments of God in the Revelation; that the death of Louis XVI. and the revolution in France, for the perpetual destruc-

tion of its monarchy, was decreed in the Scripture of truth; and would, against all human opposition, most surely take place: To inform them that the war, just going to be commenced, by Prussia and Austria, against France, was the very war alluded to by St. John, in the Revelation, chap. xix. which God called a war against himself; because it went to oppose his decrees, and because it would be an effort of kings to overthrow his unalterable judgment. I was commanded to advise them, as I was the *king and minister of state*, not to join in the war, or even encourage it on any account whatever: To inform them of the approaching fall of monarchy in Europe, the great distress this war would be productive of to all nations, but particularly to those that engaged in it: and likewise to inform them of their own sudden fall in the jaws of the earth by a pre-determined earthquake, according to the judgment of God, in chap. xvi. ver. 16, 17, 18 and 19, of the Revelation; and, lastly, to entreat them to acknowledge this gracious communication from God, for their length of life and blessing, by an obedience to his good advice.

When at the door, on the 17th, I informed the Speaker, by a letter, that I waited, and was ready to communicate all that I was commanded. In a few minutes
after

after a messenger returned, with my own letter, who treated me, in *such a public place*, particularly, with unfeeling contempt and incivility. The Lord God spoke to me instantly, on being ordered to go about my business, and said — Get away, get away from this place; be under no concern, it was not you that was despised and ordered away, but me, in your person, that sent you.

Soon after my return home I was in a *vision*, and saw a large measuring rod move through the streets in great haste, and strike many of the houses as it passed, marking them for their approaching fall. After this I was made to look towards the *Treasury*, while the Lord God pronounced, at the same time—*All that side shall fall*. In an instant, the whole place was covered with thick darkness; it seemed to be everlasting darkness; darkness that should never be removed: And, again, he pronounced, in quick words, as if displeased—The whole shall fall.

The information, as will be plainly seen by the date, which I gave to the *king* and *minister of state*, with what I was commanded to offer to the parliament, was not only before the present war with France was entered into, but also some length of time

before it was ever intended: therefore no person can say, with justice, that either my conduct in obeying the positive commands of God, or my endeavours to preserve peace; to preserve this country from the many evils it has now to encounter with, according to the determined judgment of unerring prophecy; originated from weak ideas or political motives. No, my knowledge is given from God; I see all things now as they truly are; and know their consequences, to change them to what they really will be hereafter.

I am commanded to keep no company, and live retired; that I may avoid the temptation of political discussion, or any other argument, that would create animosity and strife.

The Two Parts of the REVELATION, to be fulfilled on LONDON and the ENGLISH PARLIAMENT, according to the Judgment of God; but are immediately suspended for my Entreaty.

CHAP. XI.

3 AND I will give power to my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

4 These

4 These are the two olive trees, and the two candlesticks, standing before the God of the earth.

The *two witnesses*, the *two olive trees*, and the *two candlesticks*, mean the same two parts of the *everlasting Gospel of Salvation*, as they are wrote by St. Matthew and St. John; which are the *two apostles* and *proper witnesses* of Christ.

This explanation alone, which has never been discovered to any before, is sufficient to strike every man with conviction, that studies the Scripture, and believes in the spirit of God, that, as this part is true, the others I have, and shall constantly mention, are equally so; and that a knowledge of the whole comes directly to me from the Divine Being.

As the eyes of the blind cannot be opened, nor the sick healed, but by the immediate power of God; so neither can the prophecies be truly explained, but by regular instruction from the same *Almighty Being*.

Read diligently what follows, and by the information contemplate on the mighty goodness of God, for, revealing a true knowledge of his prophecies in sufficient time to implore for mercy, and save a *city*, with *multitudes of people*, recorded to be destroyed.

7 And

7 And when they shall have finished their testimony, the beast that ascends out of the bottomless pit will make war against them, and will overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom in Egypt, where also our Lord was crucified.

This great city, mentioned here, means *London*: her streets are full of prostitutes, and many of her houses are full of *crimes*. It is for such exceeding great wickedness, that St. John *spiritually* calls *London*, in this chapter, by the name of *Sodom*; and infers, from the toleration of so much evil, that the two witnesses of Christ, that the two apostles, St. Matthew and St. John, *spiritually* represented by the two parts of the Gospel, which they wrote, that their two bodies lie dead—thrown out in the street—trampled under the foot of vice.

11 And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell on all that saw them.

The three days and a half, *means three years and a half*; and the present is the time of the world alluded to by St. John: for until the present war, of *time, times*, and the
dividing

dividing of time, which is three years and a half, according to the 7th chapter of Daniel, also is expired, the two parts of the blessed Gospel will lie dead in London, and over Europe likewise: after which, a prophet (myself) will be revealed to the world, with signs and the mighty power of fire from God; the two parts of the gospel of salvation will then be revived. (For my designation is, and the commands of God to me are, that I shall walk through the great thorough-fare-street of the city, to re-pronounce his judgments, and declare them irrevocable. As a testimony from God that they have been suspended for my sake, but are now commanded to be fulfilled, because his offers of mercy have been despised, and his messenger treated as false. I am to take the rod, which he ordered me to cut in 1792, and throw it on the ground, when it will be changed into a serpent; to take it in my hand again, when it will be re-changed to a rod.) The people of London will then tremble, and all nations will be greatly afraid, when they hear the dreadful consequences for neglecting them so long.

12 And they heard a great voice from heaven, (meaning thunder) saying to them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour there was a great earthquake, and the tenth part of the city fell

fell ; and in the earthquake were slain of men seven thousand, and the remainder were affrighted, and gave glory (meaning honour) to the God of heaven.

The *recorded judgment of God*, according to this last verse, is, that London, for indeed it is the city meant, shall be visited by an earthquake, and a tenth part of it destroyed ; in that tenth part, about seven thousand persons will be killed. When the people see this, they will be convinced that it proceeds from the great anger of God, for despising his offered mercy, and treating his messenger ill ; then they will all be frightened, and will all believe : Then the city will honour him by instant reformation, and all the people will implore him for pity.

Lot was laughed at, and the danger despised by his sons-in-law, when he said to them, " Up, get you out of this place, for the Lord will destroy this city." Sodom was burnt, and they perished.

The *king of Ninevah*, although a professed idolater, and immersed in wickedness, believed the judgment of God by his prophet when he heard it, *without the additional testimony of scriptural evidence* ; he immediately humbled himself, reformed, and entreated
for

for mercy ; by doing so, the city was forgiven, and all its people saved.

14 The second woe is past, and behold the third woe comes quickly.

CHAP. XVI.

This part which follows belongs to the thirteenth chapter ; and is a continuation of the account begun there of the rise, progress, and perpetual fall of the English government.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The thirteenth verse means the proclamation issued out by the king and council, to assemble for the last time the English parliament ; they are to meet, but are never to separate, that all things in this prophecy relative to them may be fulfilled ; and in the allotted time will, according to the judgment of God, be destroyed by an earthquake.

Reader,

Reader, consider attentively what I write, and remember that sin is always committed by man through the temptation of Satan, (for there is no man on earth that does not do wrong at times, neither is there any that is not a sinner; look at the words of Solomon in his prayer when the Temple was dedicated.) This proclamation then being blasphemous, is in the same manner directed by his secret and powerful influence.

16 And he (meaning the king) gathered them together into a place, called in the Hebrew tongue Armageddon.

Them, means the *Parliament*; *Armageddon*, their house to assemble and die in.

Armageddon was a valley to bury the dead in, and also a place of great mourning, near Jerusalem: The Parliament House in London being the *recorded prophesied* burying-place of its members, and multitudes besides, is, for its designed similarity to the former, spiritually called in the Hebrew tongue by the same name.

17 And the seventh angel poured out his vial in the air; and there came a great voice (meaning loud thunder) out of the Temple of heaven, from the Throne, saying—"IT IS DONE."

This

This verse means, that when the allotted time is expired for the English parliament to exist, the Lord God will pronounce from the Throne of heaven, in a voice of very loud thunder, the judgment of its utter destruction on a sudden.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

The judgment of God being to destroy the English Parliament, this mighty earthquake will swallow it up at the very time of its sitting; and likewise so much of London, as to leave but three divisions of it standing.

19 And the great city was divided into three parts; and the cities of the nations fell: and great Babylon (meaning Rome in this chapter) came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

The city mentioned here, under the name of the great city, means London; this *designed recorded earthquake* will be felt in all nations under heaven as well as in England, and its dreadful effects by most cities

cities in the world as well as London. The earth will be shook so violently at this time as to make it sink in many places, and let the sea flow in where the land was: mountains will sink to a level with vallies, and many islands will disappear for ever in the sea. This earthquake will spread desolation throughout all countries, and destroy great multitudes of people.

The United States of America will declare war against England; but before they do, *France* will lose all her West India Islands; and after they do, Jamaica will be the last in the possession of the English.

On the 25th of June, 1792, I wrote to the French ambassador then in London, by command of the Lord God, acquainting him with the future loss of the French Islands, and likewise the fall of the English. But he treated it in the same manner as all the writings of the prophets of God ever have been, when they sent divine information, when they spoke the truth, when they did not flatter with pleasing words to deceive.

There will great changes take place in all nations under heaven, to fulfil this prophecy

prophecy of Daniel by visions in the seventh chapter : Nation will not only rise against nation, but they will be likewise torn by civil wars in themselves ; kingdom will rise against kingdom, and man against man ; until they fight and fall—to rise no more, The sword will destroy very great multitudes of people by this war, and occasion frightful desolations over the earth.

The promise of God by the prophet Haggai to Zerubbabel, Governor of Judah, although mentioned in the first book, I am commanded to repeat it here, means the present time of the world, and the present war with its destructive consequences ; and myself the man, in whom this great promise of wonderful distinction and elevation is to be fulfilled.

CHAP. II.

20 AND again the word of the Lord came to Haggai in the four and twentieth day of the month saying—

21 Speak to Zerubbabel, governor of Judah, and say, I will shake the heavens and the earth.

22 And

22 And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen ; I will overthrow their chariots, and those that ride in them ; their horses and riders shall come down, every one by the sword of the other.

The present time of the world, and this present war in its spreading consequences, is the time of trouble and destruction meant by the prophet : this is also the Great War recorded by *Daniel* and *St. John*, that no man has a knowledge of its progress and how it will end revealed to him but myself : this is the war which will fill up the measure of transgression, and carry the guilt of shedden innocent blood into all nations : the sword is drawn in heaven, and the cup of fury held out to the *earth*, according to the prophecies in the scripture, and the visions of God shewn to me, which are recorded by his sacred command in the first book ; therefore, she must drink deep from the one, that she may feel less the bitterness of death from the other, until wasted of her inhabitants.

23 In that day, says the Lord of Hosts, I will take thee ; O Zerubbabel, my servant, the son of Shealtiel, and will make thee
as

as a signet; for I have chosen thee, says the Lord of Hosts.

The promise of God to Zerubbabel, by the prophet Haggai, in this verse, means, that when the time of the world is come, and this prophecy fulfilling, he will be revived in his descendant, who will be not only like himself, the visible prince and governor of the Jews, but also receive the full performance of this great promise; which is, to be regarded by all nations as their signet of peace and safety.

The covenant to king David, and the renewal of it to Solomon, with this recorded promise to Zerubbabel, will be fulfilled in me; for which the Lord God, through this writing, holds me out now as the promised signet in his hand to all nations that believe in him, and commands me to say, That his recorded judgments, in the Scripture, according to all that I have mentioned, according to the prophecies of Daniel, Haggai, and St. John in the Revelation, for the *fall* of cities, the *fall* of thrones, the *fall* of princes, the *death* of millions, and the *desolation* of kingdoms, shall be suspended again, if the nations at war will accept of life, and return to his government of peace.

But

But if they allow themselves to be led away by delusive temptations, if they refuse to believe that I am commanded to offer these things, although supported by undeniable proofs of Scripture, of revealed knowledge in this book, as well as in the first, which are unknown to any other, and which were never made known to any man before ; if they will not accept of this gracious offer of mercy for their length of life now, and the good of their children hereafter, all I have mentioned, all the prophecies of Daniel, Haggai, and St. John in the Revelation, which relate to the present time of the world and the present war, will be fulfilled :—the sword must go through, and earthquakes will soon follow ; *thrones* will be destroyed, *cities* levelled with the ground, *millions of people* will be cut off, and *kingdoms* will be made desolate for ever.

The Lord God, the better to make all nations believe immediately, and the people I live among regard me as his prophet, for their benefit in future, gave me the true age of the world, by which he fulfils his recorded judgments, and taught me, by direct instruction from himself, how to write it down ; the time of shewing his mercy to the Jews, by their restoration ; the true meaning of the prophecies, and
time

time of fulfilling them, with his commands to publish the information to the world; that when I am openly revealed to the Hebrews and people of London, (*to the former, to order their immediate departure from England, under my own direction; to the latter, to convince them, the loud thunder, in January 1791, was to proclaim the judgment of God and fall of London; but that the judgment was suspended, and the city pardoned, for my entreaty,*) and ordered to re-pronounce, with the power of fire, his irrevocable judgments, no nation may be able to say, We were not informed of any offers of mercy from God, or of those things which would lead us to believe the age of the world was so great, and the prophecies of desolation were fulfilling; for the king and principal *members* of the *English* government, with nearly all the foreign *ambassadors* in London, for their respective countries, have been informed; and will all, besides, receive this additional true, but last information, in writing.

THE PROPHECY OF DANIEL,
IN THE
SEVENTH CHAPTER,
CONTINUED.

9 I BEHELD till the thrones were cast down, and the Ancient of Days did sit ; whose garment was white as snow, and the hair of his head like pure wool ; his throne was like the fiery flame, and his wheels as burning fire.

This verse alone, unassisted by any information from me, is sufficient to explain the most necessary parts of the chapter to know ; every person that reads it must confess that it alludes to the latter time of the world, and that the general dissolution of human grandeur, which it mentions, is but the expected necessary preparation for the coming of Christ, to judge the world.

10 A fiery stream issued, and came forth from before him ; thousand thousands ministered to him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.

The latter part of this verse corroborates the explanation that is given of the preceding one.

11 I beheld then, because of the voice of the great words which the horn spoke—*is the king of Prussia*—(here the prophet Daniel returns to the former part of the vision, and gives a further account of what was shewn him). I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

The death of this *beast*, means the death of the emperor of Germany, it is certain; and all the armies of Europe cannot save him, nor prevent the accomplishment of it by the hands of man. The judgment of God, according to this prophecy, is also, that he shall suffer the punishment of everlasting fire.

12 As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

13 I saw in the night visions, one like the Son of man; and behold, he came with the clouds of heaven, and came to the Ancient of Days, and stood near before him.

14 And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.

15 I, Daniel, was grieved in my spirit in the midst of my body, and the visions I saw troubled me.

16 I came near to one of them that stood by, (*an angel,*) and asked him the meaning of all these things; so he told me, and made me understand the interpretation of them.

The prophet Daniel, in his visions, as well as St. John the apostle in the Revelation, had always an attending angel near, to explain the meaning of every thing he saw that was necessary for him to be informed of.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The time is very nearly come for the *judgments of God to be felt in all nations*, and this part of the prophecy to be fulfilled in Europe: It is a warning to all princes and states, to honour God, and fear his judgments; to live in peace, and govern with mercy.

19 Then I asked him the meaning of the fourth beast, which was different from all the others, and exceeding dreadful! whose teeth were of iron, and its nails of
brass;

brass; which devoured, broke in pieces, and stamped on the residue with its feet.

20 And of the ten horns that were in its head, and of the other which came up, before whom three fell; even of that horn which had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

The beginning of this verse means the German Princes; the rest of it the king of Prussia; he threatens and executes more, presuming on the unconquerable power of his army, than any of his equals. His being represented in the visions of God as a horn, with eyes, and a mouth speaking very great things, is an allusion to his military strength, quick discernment, and violent inclination to quarrel; always disputing for territory, pushing at or fighting against some nation or other.

21 I beheld, and the same horn made war on the saints, and prevailed against them.

For my entreaty, the Lord God has been pleased to suspend this part of the prophecy, the latter part of the twenty-first verse, that of allowing the king of Prussia to prevail against the righteous, and govern them with great oppression, under

the power of his army, for three years and a half.

22 Until the Ancient of Days came, when judgment was given for the saints of the Most High, and the time came that the saints should possess the kingdom.

23 Thus he said; The fourth beast will be the fourth kingdom on earth. (The Emperor will reduce, under his subjection, all Germany, the neighbouring states, and all Italy, to form this great kingdom,) which will be different from all the other kingdoms; (meaning the other great kingdoms or monarchies, shewn in the vision; which are, England, Russia, and France). It will try to devour the whole earth, tread it down, and break it in pieces.

24 And the ten horns, out of his kingdom, (meaning the German electors, before they are destroyed by the Emperor,) are ten kings which will arise; and another will arise after them, meaning the king of Prussia, who is an elector; he will be different from the first, and will subdue three kings.

When the king of Prussia opposes the Emperor, he will also at the same time follow his example, which will soon now begin to manifest itself; indeed, the interval of time between this and then is but short; for all things are hastening fast, and
concurring

concurring in their operations, to extend the war, and give the prophecy its full recorded course.

25 And he will speak great words against the Most High, and will wear out the saints of the Most High ; and will think to change times and laws : and they will be given into his hand, for a time, and times, and the dividing of time.

The beginning of this verse means the king of Prussia, speaking in *blasphemy* against God, threatening in great words, as if he possessed the whole power of heaven, to conquer and destroy, with his army, all cities that do not open to him, and all men that oppose his designs. This was exactly fulfilled by the Horn, when he entered France in 1792 ; the proclamations which he issued, at that time, are full of *blasphemy* against God, presumption for his great army, and violent threats to destroy cities, and cut innocent men in pieces.

Change times and laws : the meaning of which is, that what God decrees is his law, and this prophecy contains it ; an opposition by the *king of Prussia* to what God has decreed shall come to pass, is endeavouring by force of arms to stop the course of the prophecy, and change the decreed time for it to be fulfilled. The king of Prussia, by

threatening, with the great strength of his army, to build up, what God, to fulfil this prophecy, has thrown down; to restore that monarchy in France, which God, to fulfil his recorded judgment in this prophecy, has removed for ever;—is the meaning of—*And he will think to change times and laws.*

And they will be given into his hand, for a time and times, and the dividing of time. The meaning of which is, that the king of Prussia, although acting in opposition to the will of God, (for every man that reads the Scripture, and believes it to be the book of truth, possesses from that moment a knowledge of good and evil, of right and wrong, of what is merciful, and what is cruel, of what is pleasing to God, and what is offensive,) is permitted to wage a war of injustice against the righteous for three years and a half; during which time, according to the prophecy, he would conquer and destroy great multitudes of them. But my prayers prevailed with God, even against his own recorded judgment by Daniel, for I beseeched him to oppose the unjust designs of the king of Prussia, before he invaded France; after he had, to suspend the prophecy, and for my sake to turn him back. The Lord God spoke to me in a vision, at night, and said

“ He

“ He shall go out of France with shame and confusion.”

This promise was fulfilled in the year 1792; for, soon after the Prussian army entered France, God led it into such difficult places as to endanger its safety; he also sent the visitation of a wasting sickness, that forced it to go away, ashamed and highly disappointed. Although the other parts of the prophecy must necessarily be fulfilled to accomplish the purposes of God, and the destruction of the Prussian monarchy, the king cannot conquer as the judgment intended, but he is permitted to oppose, sometimes defeated with shame, and sometimes encouraged by deceitful success; until his armies become weak, and the Bear becomes strong; until the proper time arrives for him likewise to fall.

26 But the judgment shall sit, (it ought to be, *But the judgment shall take place,*) and they shall take away his dominion, to consume and to destroy it to the end.

The king of Prussia will have his country destroyed by *fire and sword*; his power will be taken away, and also his life: the government will be changed, and the monarchy will be abolished for ever.

In the year 1792 I sent the commands of God, as they were given to me by reve-

lation at night, to the king of England, for the king of Prussia, before he invaded France, desiring him to return home, and have nothing to do with the people of that country; for the change of government taking place among them was determined, that the unalterable judgment of God, in the Scripture of Truth, might be fulfilled: reminding him, at the same time, as a corroborating testimony, that what I wrote was from God, of the monitor that entered his breast, and so powerfully struggled with his inclination to keep him back from war, that when he positively resolved on it, reproached him strongly with the injustice.

That intelligent, internal monitor, was in truth no other than the compassionate spirit of the living God, striving, to the last moment, to save a falling man from the dreadful effects of his own judgment: but the king of Prussia despised the blessed intimation, and resolved on a war; that if there was no knowledge of God in the world, no part of human reason could find the least colourable pretence to justify.

At the time of my writing to the king of England, relative to the king of Prussia, I informed him, as I was commanded, of the certain failure of the combined armies of Prussia and Austria.

27 And the kingdom, and dominion, and the greatness, (meaning the power of all the kingdoms under the whole heaven,) will be given to the people and saints of the Most High: his kingdom is an everlasting kingdom, and all dominions must serve and obey him.

This is that real kingdom of heaven, of Christianity in practice, to believe and obey God, which was commanded by Christ, to preserve the soul of man, and a due knowledge of himself; preached by the apostles, and through them the foundation of it laid in all nations; though determined from the first transgression of Adam, and began more than seventeen hundred years ago, with all the materials ready prepared, from the multiplied interruptions of war and other causes, incident to human kingdoms, like the second temple at Jerusalem — long in building — This mighty structure is not finished yet. This is that stone, cut out without hands, mentioned by the prophet Daniel, in his second chapter, 34th and 35th verses, which breaks the head and the feet, the gold and the silver, the brass, the iron, and the clay, of the great image of human power to pieces: and this, is that kingdom, mentioned by the same prophet, in

C 6

the

the 44th verse following, which is to break in pieces and consume all other kingdoms; but which is to remain itself for ever. The name of this universal kingdom is Peace; it has the blessed Gospel for its government, and the Lord God for its king.

As I knew, in the beginning of 1792, that the king of England would enter into this war, and by doing so fall under the same judgment from God as the other monarchs shewn in the vision, unless I could, by a just explanation of the prophecies, persuade him to remain at peace; he will, I trust, with the queen and minister of state, do me the justice hereafter to acknowledge, that the danger was fully communicated; and that I did not cease in my endeavours to prevent him from joining in the confederacy against France, not only for a long time before he intended it, but also after he had, even till the designs of government were ready to be executed by open preparations for hostility.

If this war was like any which has preceded it, a prince might, as usual, sit down at his leisure, and calculate, from his successes, how long to carry it on; or, by his defeats, how soon he must leave it off: but the death of Louis XVI. and the revolution in France, having proceeded from the recorded

corded judgment of God, the two *things which have occasioned it, and which have rendered it so entirely different, that its consequences are already determined*, will be the same to the monarchs engaged in it, as it happens to a man unexpectedly caught in a large trap, on forbidden ground — the pains of death convince him of transgression before his eyes could warn him of the danger.

I know the judgments of God ; by them I am directed ; by revelation and through his holy Spirit I write. To fulfil, then, the seventh chapter of Daniel, and such parts of the revelation as mean the present time and the same things, the war now carrying on will involve all the nations engaged in it in great distress, and nearly all the princes of Europe in death. As I knew all this a considerable time before the war, I set my heart and my mind to intercede with God, although it was against his recorded judgments, to save the king, and *spare the country* I live in : I succeeded with God, and obtained an offer of mercy ; but could not with man, to believe and accept it.

I wish well to the king and queen, and likewise their family ; to know all that I have related, and more than I am permitted to tell ; to know the unavoidable death of him, and afterwards the certain destruction

tion of an amiable woman and her children, would, I thought, be a crime to reproach for ever the feelings of my heart, if I did not implore, when I knew the great kindness that God had for me, and endeavour, by all the means in my power, to prevent it.

But in doing this I have subjected myself to the power of human laws, when, indeed, I had the choice to make them subject to me ; for if I had not become an intercessor, by prayer and supplication for the people I live among, I should have been sent away from London. Its fall would soon after take place ; and then my revelation, as the next great thing to warn the world, would immediately succeed ; but, preferring its safety to my own immediate advantage, *although informed at the time that the people would not believe ; that I should be despised, and made suffer ;* I obtained its pardon at the risque of my own life, and determined to remain in it until my time to be revealed was entirely completed.

I find, yes, I feel by dreadful experience, that all men are insensible to the consequences of those judgments, recorded in the Scripture, and are also exceedingly hardened against believing their true interpretation and time to be fulfilled. That
I have

I have suffered, by imprisonment and distress, more than is proper now to publish, *for entreating, when I was told that my entreaties were contrary to the prophecies*, to save the king and his family; London and its inhabitants, from recorded destruction; God, who is more generous to give mercy than man is grateful to believe and accept it, is by all this revealed knowledge of his prophecies my witness now, and will, in due time, in a short time, be additionally so, by terrible signs and mighty wonders.

I have said, in the first book, that the fulfilling of the judgments of God, however destructive they might prove to the nations or governments, which they are directed against, would not affect my personal safety, nor operate in the least to my prejudice: my elevation is recorded in the Scripture, and established by promise to myself; besides, I am not mortal to human power. But although I am to be great, *far above any prince on earth*, and cannot be destroyed by man: although the fall of governments and ruin of nations, will not be allowed to affect my personal safety, nor operate in the least to my prejudice, I will not provoke any, but endeavour, by a peaceable conduct, civility, and fair words, to make all men believe.

My

My earnest desire and prayer to God is, that as he has given me a pre-eminence of favour to all men that were ever upon earth before, I may be able, *although I have been in prison, insulted and despised; although my zeal is broke, and my inclination altered*, to save in this country one person as well as another; the king, as well as myself; the rich, as well as the poor; all without distinction. For which I request all men to meditate on the present times, and consult with themselves by their knowledge of the Scripture, by comparing the leading features of what ruined other great nations unexpectedly, to what are now as suddenly opening to human view, and what are as unexpectedly coming to pass in the world; of the judgments and prophecies to be fulfilled, which every man that has the spirit of conviction to believe, and an understanding to discern, must plainly perceive that the convulsed state of Europe, as it now presents itself, is one of their visible features; and that the sudden great war which occasions it, *Multiplying still as it lengthens against all forcible endeavours, deceiving when least expected, and turning the prudent foresight of the wise politician to his own ruin*, is either the forerunning sign of general dissolution, or some other great and mighty thing.

Some

Some of the prophecies which mean myself, and which I am commanded to insert.

THE PROPHET ISAIAH.

CHAP. IV.

1 And in that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

The man alluded to by the prophet is myself, and the time of the world is *just now come*. Remember that the seventh chapter of Daniel, and the sixth of the Revelation, are now fulfilling; remember, likewise, the second chapter and 24th verse of Haggai; by all of which, thrones are to fall, nation to be turned against nation, army against army, and man against man, until the earth is wasted of her people. By this great destruction of the human race, millions, millions of women will go to the grave, widows, unmarried and barren.

The war is now, *compared to what it will be in future*—as four or five houses on fire, is to a large city set in flames by them; which all the arts and invention of the world, which all the force of power and political foresight cannot quench. It is
from

from the great scarcity of mankind, which the war will occasion, that the prophet represents so many women as taking hold of one conspicuous and particular man.

2 In that day the branch of the Lord will be beautiful and glorious, and the fruit of the earth will be excellent and comely for them which are escaped of Israel.

3 And it shall come to pass, that he which is left in Zion, and he that remains in Jerusalem, shall be called Holy ; even every one that is written among the living in Jerusalem.

4 When the Lord has washed away the filth of the daughters of Zion, and has purged the blood of Jerusalem from the midst of it, by the spirit of judgment and by the spirit of burning.

This verse alludes to the Jews after their restoration, and to Jerusalem in the latter time of the world, when rebuilt and inhabited ; the Jews will then acknowledge Christ for their Messiah, and through the sanctification of his blessed Spirit they will be cleaned from sin.

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ;
for

for upon all the glory (meaning the people) shall be a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

This is a figurative representation of the peace and safety of the Jews under the protection of God after their restoration to Jerusalem in 1798.

APOCRYPHA.—II. ESDRAS.

CHAP. XI.

36 Then I heard a voice which said to me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were, a Roaring Lion chased out of the wood; and I saw that he sent out a man's voice to the eagle, and said,

This Roaring Lion, *as it were*, chased out of the wood, means myself: who am now forced out of concealment by divine command to rebuke the eagle; not her only, but the other princes likewise, if they will not believe what I write, and try to save themselves from the judgment of God, by sparing the effusion of human blood. This must necessarily be done to fulfil the prophecy, (*For it is a true one*) which is fully accom-

accomplished on my part by an explanation of the seventh chapter of Daniel, and declared aloud to the world by the publication of it in this book.

Peace being requested from God, and a suspension of his judgments offered through me, I earnestly request all the princes of Europe to forsake war, that they may enjoy the substantial blessings of long life, and everlasting happiness.

38 Hear thou, I will talk with thee, and the highest shall say to thee ;

39 Art thou not it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them ? (Instead of the word them, it should be, as it was in the original, Thee.)

40 And the Fourth came, and overcame all the beasts, that were past ; and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression : and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of
them

them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore thy wrongful dealing is come up to the Highest, and thy pride to the Mighty.

44 The Highest also has looked upon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 And therefore appear no more, thou eagle: nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence; and that she may hope for the judgment and mercy of him that made her.

CHAP. XII.

10 And he said to me, This is the interpretation of the vision.

11 The eagle, whom thou saw come up from the sea, is the kingdom that was seen in the vision of thy brother Daniel.

12 But it was expounded to him, therefore now I declare it to thee.

I have inserted these verses not only as a demonstration of their truth, but likewise
to

to shew the intimacy between the visions of Esdras and them of Daniel.

Moreover, when God was communicating by revelation at night a knowledge of this prophecy to me, he said, (*in plain words, as one man would speak to another; for it is in that manner all knowledge of what I write is first revealed to me.*) "I passed by this part with Daniel." It was mentioned as a confirmed certainty to me, that the *prophecy of Esdras* was given from a true vision.

31 And the lion, whom thou saw rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness; with all the words which thou hast heard:

32 This is the Anointed (meaning myself, as prince of Israel) which the Highest hast kept for them, and for their wickedness to the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in Judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he deliver with mercy, those which have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, of which I have spoken to thee from the beginning.

CHAP. XIII.

25 This is the meaning of the vision ; whereas thou saw a man coming up from the midst of the sea.

26 The same is he whom the Highest has kept a great season, which, by his ownself, (meaning in his own person,) shall deliver his people ; (meaning his people the Jews) and he shall order them that are left behind.

I am the man alluded to in this chapter ; coming from the sea, in the twenty-fifth verse, is to signify that I should, *as the person meant*, live on the ocean. I have ; having been *in the English navy* ; but am now rising from it, to fulfil this prophecy, that of Isaiah, Haggai, Jeremiah, Ezekiel, Daniel, Malachi, and part of the Revelation to St. John likewise. For I was necessarily engaged with the sword, to fulfil the recorded judgment on the monarch I am to represent ; and professionally a seaman, to fulfil the visions from God in this prophecy.

27 And whereas thou saw, that out of his mouth there came, as a blast of wind, and fire, and storm :

28 And that he had neither sword, nor any instrument of war ; but that the rushing in of him destroyed the whole multitude that came to subdue him. This is the interpretation.

29 Behold,

29 Behold, the days come when the Most High will begin to deliver them that are on the earth.

30 And he (*this means Christ, but the next verse, myself. For I am now his prophet and messenger: the branch of his family alluded to, and the designed signet of peace for all nations; the prince ordained to govern visibly for him in his city, and on his throne; therefore, he being God, Lord, and King, shews me to Esdras, as he did to St. John, spiritually representing, and spiritually called under the name of his son, because universal dominion, as his empowered visible representative, immediately under himself, next to himself, will be given to me*) shall come, to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, and one city against another; one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my son be declared, whom thou saw as a man ascending.

33 And when all the people hear his voice, every man shall, in his own land, leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou saw them, willing.

ing to come, and to overcome him by fighting.

35 But he shall stand upon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou saw the hill graven without hands.

37 And this, my son, shall rebuke the wicked inventions of those nations, which, for their wicked life, are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like to a flame: and he shall destroy them without labour, by the law which is like to fire.

I recommend it to every person that reads this book, to take the Bible, and read from the beginning of the thirteenth chapter to the thirteenth verse, as it means myself: and likewise of the sixteenth chapter, from the eighteenth verse to the thirty-sixth, as it corroborates the prophecy of Isaiah, Daniel, and Haggai, relative to the immediate, and just now approaching, time of the world.

OF THE REVELATION,

CHAP. V.

The book means the prophecies intended to be concealed until this time of the world,

D

which

which is the time they relate to: its seals, their spiritual lock or fastening.

Observe, the Revelation was given to St. John a long time after the death of Christ, not to commemorate those things which were before, which were fulfilled, and which were known before the time of writing it; but to record those things which are to be in future, and which are to be fulfilled: according to the words of God, declared in the fourth chapter, and first verse, which are, "Come up hither, and I will shew thee the things which must be *hereafter*." They were shewn to him in heaven, under such wonderful, such incomprehensible similitudes, in visions, as to seal their meaning a perfect secret, until the time of the world alluded to came, when the designed spiritual person (for no man can be a prophet of Christ, now under Christianity, and speaking through the Holy Ghost, his spirit, without bearing some similarity to himself in meekness and compassion; witness the apostles) would be revealed, to open the spiritual seals, and make known the secret prophecies under them in the book.

CHAP. VI.

The four first seals are opened, and the covering of secrecy is removed; the judgments which are to punish the world for transgression,

transgression, by rising nation against nation, and man against man, are gone forth, *spiritually under the similitudes expressed in this chapter, to the eighth verse*, and are begun to be fulfilled: the concealed meaning of the prophecies, which have been carefully preserved so for me until the present time, are now declared; the spiritual seals are opened, the contents of the spiritual book, which they shut, is known, and a revealed knowledge of it published in this *visible book*, for the good of all mankind.

The Lord God commands me to acknowledge the kindness of a poor woman, that brought me a three-penny loaf each week, every Monday morning, when I was in prison: Her name is Isabella Wake. The prison is Newgate.

A man that died the day before, of a bad fever, and from neglect, for the want of proper nourishment, as I was told, made a vacancy in a room, with fourteen poor men, little air, and much crouded, for me to come into his place.

The small, very small pennyworth of bread, with water only, except one day in the week, when there are a few ounces of beef, for twenty-four hours, is barely sufficient to

keep life and body together. The prison is very close ; there is not room enough to promote health, by the necessary exercise of walking: there are no coals allowed for fire, nor candles for light. There is no bed to lie on, nor blanket to cover one: The poor are entirely destitute here.

When the condition of prisons, and the treatment of prisoners, is required for public information, it is from the poor man, whose health is injured by confinement, who has to draw his little air through a small iron-barred window, who has but a small pennyworth of bread allowed for the whole day to live on, that a true account is to be received; but certainly not from the officers, keepers, and contractors, who live in plenty; whose emoluments swell in proportion as the prisons grow crouded.

Therefore be no longer astonished that London, in one part of the Revelation is called under the name of the great city, *for she is the greatest city in Europe, and the richest in the world*; in another part she is called Sodom; and in a third, she is, as well as Rome, *spiritually called* Babylon the Great.

No man, who has any knowledge of God, can justly say, that London is without guilt, and her people are without sin; when her
streets

streets are full of vice, and her prisons are full of oppression.

S T. M A T T H E W,

CHAP. XXV.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came to thee.

40 And the King will answer, and say to them, Verily I say to you, in as much as ye have done it to one of the least of these my brethren, ye have done it to me.

ISABELLA WAKE, this is the recorded testimony of your everlasting life, which I am commanded to give in this book now, and to repeat it at my revelation.

Moreover, I will provide for you: and although I am now poor, without house or servant, I shall soon have abundance, and be at the head of the greatest nation on earth: In my palace you shall always have an apartment, and at my table you shall always have a seat.

I am commanded to acknowledge likewise the acts of friendship I received from Captain Hanchett, of Abingdon-street, which the Lord God considers as shewn directly to himself; therefore his blessing is on you; and by his promise in the Gospel, your reward is great. Moreover, I am commanded to inform you, as well for the benefit of your children hereafter, as yourself immediately, that although your name is Hanchett, there is John Pitt Earl of Chatham, Sir Gilbert Elliott, and Charles Grey: you, as well as them, the whole, as well as myself, are of the Hebrews; branches of my own family, and are descended from David king of Israel.

All this has been told me by revelation, from the Lord God, in visions of the night.

There are many of my family, which have heard of me, and with which the Spirit of God has given me favour, that do not want either inclination or ability to demonstrate their friendship; but they are deterred, from a fear of offending Government, and from a fear of incurring the imputation of guilt, by being generous.

The pre-ordained and designed signet of peace, for all nations, cannot do any thing that will ultimately tend to injure any prince, government, or individual: if they view his words in a contrary light, it is because they
calculate

calculate the future by the past; they know the things which were last month, but have no knowledge of those things which are to be the next. For all he does by writing, is to preserve the weak alive, and save the strong from falling down.

The weapons of his writing are not weak and carnal, but mighty and spiritual: when he is ordered to re-pronounce the judgments of God, and withdraw his eye from pity, the great power of his words will be felt to destroy, before their effects are seen to admonish; then, fleets, armies, princes, governments, and nations, must implore the God of heaven for mercy, and receive it likewise; or they will, all that remain from the sword, be cut off by the sudden and irresistible falling of fire.

THE PROPHET MALACHI,

CHAP. IV.

5 Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to their children, and the heart of the children to their fathers, lest I come, and smite the earth with a curse.

The Elijah, mentioned in this chapter, and the messenger, mentioned in the first

verse of the third chapter, mean two distinct persons. The one was the immediate messenger of Christ, when he came for the salvation of mankind; the other, his recorded prophet, to pronounce his judgments, and warn the world, before he comes to destroy it.

This is that great prophet, alluded to in the last chapter, under the name of Elijah, and not St. John the Baptist: he will possess the Spirit of God equal to Elijah, and have the power of his fire in the same manner. He will turn the hearts of the fathers to the children, and the hearts of the children to the fathers: that is, he will suppress *war and violence*, which sets the old against the young, and the young against the old. He will command peace, and by the great power given him from heaven, enforce an obedience wherever he comes.

The appointment of this prophet, being to invite first, and compel after, all nations to come into the kingdom of peace, as a necessary preparation to meet Christ, when he comes to visit and judge the world: Saint John the Baptist, for being appointed to prepare for Christ, preaching the same kingdom of peace, and promising, by baptism, mercy to all that would believe, is the real and very reason

reason, that Christ, in the seventeenth chapter of St. Matthew, calls him Elias.

At a former time, when I was entreating God to spare London, I mentioned no man by his title: but when I was writing an account of it for public information, he said to me "unless you write their titles, they themselves wont know who you mean." It will appear strange, because I am not acquainted with any of the distinguished persons alluded to; but I knew every one by some particular act that caught my approbation, and made me remember them then. It seemed as if God had done this on purpose, for he has often said to me since, in visions and revelations at night, You must be a wall of defence and safety to many a great man;—yes, even to some that despise you now. At that time, after mentioning the name of William Pitt, I passed by that of his brother; immediately after, the Lord God reminded me of it, and, in a voice of great softness and good nature, said, There is *John Pitt*, wont you mention him? You dont know who he is *I forgave.*

In the year of 1790 the Spirit of God begun first, (although I always had a presentiment

timent of being sometime or other very great,) to enlighten my understanding, and teach me to distinguish right from wrong. At that time I was an officer in the navy, and considering that voluntary swearing, which I was obliged to comply with every six months as a qualification to receive my pay, was unnecessary, unjust, and wicked, I requested to be indulged with permission to receive it without; stating at the same time, the concealed and unheeded cruelty of the oath, with my own reasons for objecting to the form: when I was told, in answer to my request, that there was an order of council to take the oath, and that it was not in the power of the admiralty to dispense with it.

Soon after this I made another request, supporting my objections to voluntary swearing, with observing, That if the *order of council* enforced an oath in any manner or under any form whatever, and that the man it was directed to operate on, swore that he was not forced, but that the oath he took was a voluntary act—*the result of his own free will*,—would it not in the sight of God in heaven, and every *man* of discernment under him on earth, amount to a false oath?

These

These reasons with these objections, and the letter I received from the admiralty, stating their insufficient power to dispense with the usual form of swearing, I published at that time in the newspaper called the *Public Advertiser*.

During the time of my writing officially to the Admiralty I had occasion to write also to the president, whom I knew to be a member of the council; with the business of Swearing which led me to make an application, I remarked to him, That as men, whether few in number or the increased multitude of a senate were not infallible, they must consequently be subject to error. To corroborate more forcibly this assertion, and likewise to impress a conviction of its justice, I mentioned among other things a decision of the privy council relative to a native of Glasgow, who had his ship seized in the West Indies for an *undesigned* infringement of the Navigation act.

After a legal investigation in that country, it was clearly proved and openly acknowledged, that although the apparent defect in the register might authorize the seizure, it could not justify a condemnation; because the commander, *like an honest man*, shewed it at the Custom-house, and

received the approbation of the principal officer.

An appeal was lodged against this acquittal by the seizing officer in the West Indies, and brought before the Privy Council in England!—the ship was condemned.

To constitute a High Court of Equity, its members, to pronounce their judgment agreeable to that very name their existence as a court is derived from, must be governed more by the *Intention* than the presumptive proof. But to constitute a Court of Law, its Judges must be directed by the express letter of the act of parliament under which they officiate.

For example, two men go into a forest; while the one is fetching a blow to cut down a tree, the axe flies from the handle and kills the other: Here is a presumptive proof of murder, and the law very justly brings the survivor to trial. But *equity*, viewing this circumstance in a proper light, declares the innocence, and acquits accordingly.

Another, and more revelant to the seizure. A man buys a stamp, to legalize a bond for the better security of trading with his money, *or in plainer language, lending it on interest*; to be certain that this stamp is warrant-

warrantably just, according to the prescribed forms of law, he shews it at the Stamp-office, where it is acknowledged to be good and safe: after this, in consequence of some defect, it is declared illegal, and the holder subjected to a penalty.

I believe every man on earth, that has the common faculty of distinguishing white from black, will agree with me in saying, that it would be repugnant to equity to fine the holder for a defect that he had no knowledge of as such, and for what was authorised by the very office of government that always issued the stamps.

The law supposes criminality from the appearance; but equity measures it from the design. The one is external and visible, provided many years before it may be wanted: the other is internal and spiritual, always alive in the heart of every judge that possesses prudence, learning, and penetration.

When I was writing of these things, to the Earl of Chatham, on my knees I made a solemn vow to the Almighty God, declaring that if he would be pleased to enable me, I would most surely procure an indemnification for the poor man that lost his ship. Since that time the Lord God has told me, by revelation at night, That
he

he would most truly enable me: for if I liked, I should be President of the Council, and Chancellor of the Exchequer: I should have any thing that I required. Immediately after this, I heard another voice from heaven, say, The Lord have mercy on them, if they had not you for their friend and counsellor; for England is the Spiritual Egypt mentioned in the 11th chapter of the Revelation to St. John.

After making the numerous representations I have mentioned, the Earl of Chatham, with great propriety, acknowledged their justice so far as to erase the word *Voluntary* from the prescribed form of swearing: but I was then reminded of the words of Christ in the 5th chapter, 34th verse of St. Matthew, and strictly commanded to obey them. Soon after this, I requested from the Admiralty, and often repeated it, a dispensing order that I might receive my pay without an oath; but they would not grant it.

If the Earl of Chatham had shewn me the small favour I asked for, and certainly it would have been but a very small one to him, he should be held up to the world, as my friend, to be admired and regarded; he should wear such a durable coronet as would make him the envy of princes; it
should

should be a cornet that no human power would ever be able to remove.

As the Admiralty would not give me that reasonable indulgence I requested, as they would not shew me that kindness which, as men living by the navy, they might have done with ease, and without prejudice to their dignity ; I wanted for a bit of bread to eat : I was besides treated so ill, as to be dragged to a work-house without any legal authority, against every remonstrance I could make, and against every threat I could make use of to call them to a strict account for the injustice. The Admiralty knew all this; they might have prevented it, by ordering what was due to me to be paid ; but they would neither prevent the evil, nor enable me to be liberated : they would not order the payment of what was due, until open falsehood was made use of to say I was out of my senses. It seemed as if they were under some private apprehension, though pleased with my distress, of being charged one day or other in the eyes of their country with unfeeling cruelty, and wanted some kind of colourable evidence to justify the proceeding.

Hear, therefore, all nations, and be warned by it, what the Lord God has told me by revelation, and now commands me to write,

write, that the injuries I received, because done for obeying his word in the blessed gospel, the remembrance of them should never be blotted out from the throne of heaven. Moreover, he said likewise, That he would shake the English admiralty as a man would violently bread in a basket, until he loosed the foundations of the earth, and shook the place in pieces.

If I am out of my senses, in the opinion of the admiralty, for refusing, first to take an idle oath, secondly, a false one, and thirdly, to take any : Christ, the Saviour of the world, and him that Isaiah the prophet calls Wonderful Counsellor, who prohibits by his Gospel in the strongest terms all kind of swearing, must, by the same rule of knowledge for giving such a command, be out of his.

As the Quakers never swear, and their objections to it are sanctioned by a just indulgence of law ; they, the king and parliament, for giving the indulgence, must, for the same reason as I am, be out of theirs.

Christ having been abused at Jerusalem, reproached with having a devil, being mad, and out of his senses, makes it the less astonishing for me, that am his servant, to be reviled in the same manner :
For

For which the Lord God commands me to remind all men, from the testimony of his blessed Gospel, that the sin is blasphemy against his Holy Spirit, and that the punishment is everlasting fire.

It is from visions and revelations, and through the Holy Ghost, that I write this book for the benefit of all men : therefore, to say it is false, that I am mad, am an impostor, have a devil, or am out of my senses, constitutes the dangerous sin of blasphemy.

S T. M A T T H E W,

CHAP. XII.

31 Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaks a word against the Son of Man, it shall be forgiven him ; but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

S T. M A T T H E W,

CHAP. V.

22 But I say to you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment : and
whosoever

whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire.

To insult any person, whether high or low, rich or poor, of whatever sect or denomination, that preaches or writes through the Holy Ghost, which is indeed the true Spirit of God, by saying that he is foolish, mad, or possessed with a devil, constitutes the dangerous sin of blasphemy in men at this day, as well as it did formerly in the Pharisees, when they reviled Christ.

As the good spirit may, by diligent attention, be easily known from the evil, and the true prophet from the false, remember that no man, speaking or writing under the direction of the Spirit of God, can revile another, encourage acts of injustice, or disturb society, by promoting violence in any manner whatsoever.

From the Spirit of God flows all the good things which are necessary to encrease the life of man, and unite all nations under the gospel bond of Christianity and friendship; they consist of love, peace, civility and kindness; by a strict attention to observe the good spirit that encourages these things, may be easily discerned from the evil one that opposes them.

ST.

ST. PAUL TO THE EPHESIANS,

CHAP. IV.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

32 And be ye kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you.

The Lord Jesus Christ, the better to prevent the commission of sin, and the fall of man, for there is no Saviour but him, begins with strictly prohibiting the lesser but poisonous names of flattery and falsehood, that they should not, by a frequency of use, corrupt the mind, and encrease to the more dangerous ones of blasphemy and rebellion.

FIRST OF THESSALONIANS,

CHAP. V.

19 Quench not the Spirit.

20 Despise not prophecyings.

21 Prove all things; hold fast that which is good.

22 Abstain

22 Abstain from all appearance of evil.

23 And the very God of Peace sanctify you wholly : and I pray God that your whole spirit, and soul, and body, may be preserved blameless to the coming of our Lord Jesus Christ.

C O R I N T H I A N S,

CHAP. II.

12 Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things which are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches ; comparing spiritual things with spiritual.

14 But the natural man receives not the things of the Spirit of God, for they are foolishness to him ; neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judges all things ; yet he himself is judged of no man.

C O L O S S I A N S,

CHAP. II.

8 Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

No

No man ought to advance the writings or opinion of another to assist his own, when what he says is proved to be in opposition to the words of Christ; neither ought he to go back to the Law, which was for the Jews alone, in their own country, to look for a precedent, to favour his delusive method of reasoning, when the thing he wants to justify is quite contrary to the blessed Gospel of peace and salvation.

- ▼ *The following are the words of ST. PAUL, in the fourteenth chapter to the Corinthians, which I am commanded to insert, as justly applicable to many at this time; when some, possessing all spiritual knowledge, as they thought, exalted themselves against him, and doubted the spiritual truth of what he said.*

VERSE XXXVII.

If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things I write to you are the commands of the Lord.

38 But if any man be ignorant, let him be ignorant. That is, if any man is not spiritual to discern the works of the Spirit of God, let him conceal his ignorance; let him not speak against them, because he has not the spirit to discern, faith to believe

lieve, or knowledge to comprehend their truth.

G A L A T I A N S,

CHAP. I.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ to another gospel;

7 Which is not another; but there is some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel to you than that ye have received, let him be accursed.

SECOND OF THESSALONIANS,

CHAP. I.

6 Seeing it is a righteous thing with God to recompence tribulation to them that trouble you;

7 And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

8 In

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

It is time to awaken all nations from their sleep of delusive security, by informing them, that the time alluded to by St. Paul, in his Second Epistle to the Thessalonians, is come; and that there is a great falling away from an obedience to the blessed Gospel. And likewise to inform them that Satan has been revealed; the age of the world is great, and the time is come for it; he is now allowed more power, because sin is encreased, to influence and deceive man than at any time ever before. I am the prophet to whom the minister of sin was revealed; he is a spirit, and no man can see him in the open day-light, unless sanctified by the power of the Holy Ghost, and his eye-sight strengthened for the purpose.

It is for this reason that I am the appointed witness for God, and his last recorded prophet, to warn all nations, and desire them to obey the blessed Gospel of salvation.

*The following, are some more of the VISIONS,
which God shewed me, and which I am com-
manded to publish here.*

IN the month called July, 1791, I was in a vision, and was carried away, by the spirit of God, to the sea coast, in the English channel—a new ridge of unknown land was brought in an instant plain to my eyes, while the finger of a hand wrote, in large capital letters, with great quickness, and a voice pronounced twice from heaven, at the same time,

SWEDE, SWEDE!

After this I was in a vision in the month of January 1792, and was carried away by the Spirit of God to Sweden, when I was made look through a window in a room; I did, and saw a man walk from the side of a great chair, leaving it empty. I could not see his face as he went away, and although I could not, nor perceive that he had committed any crime, I thought with myself that he had been doing wrong. Immediately the angel that stood by me said, The chair means the chair of state; and that man you saw will make it empty. The king of Sweden is *delivered over for death*, and that is the very man that will shoot him.

The

The prince of Orange is closely pursued likewise, but he is not delivered over yet.

After this I was in a vision, and saw the Prussian eagle perched on a chair of state; soon after, on a sudden, I saw the chair, the house, and the whole city where the chair stood, in flames. The angel that was near me, said, He is likewise pursued now.

After this I was in a vision, and the Lord God talked with me, and said, I give you the life of the Swede; but know this for certain, that if you prevent his death, the man himself will not believe there was any danger of it. And when you write hereafter of things in this country, you will be called an impostor, a fool, and a liar: you will be imprisoned, and treated very ill. When I see this, it will make me angry; I will then begin to kill the people, and I will surely destroy this city.

For which I gave no public information to warn the king of Sweden, and prevent his death. Had this man lived, he would have commanded the German army against France; his private plan was to go through Normandy, close by the sea-coast, to be supplied the easier with provisions from England, and endeavour, by all possible means, to take the harbour of Brest.

E

He

He said to himself, in his own closet, This is the plan I will pursue; it will be giving a mortal blow to the French navy, and getting a safe harbour for our own ships.

All this was made known to me by revelation from the Lord God; and which I communicated to the queen and minister of state in 1792, some time before the provinces of Brittany and Normandy shewed any open appearance of hostility against the present government of France.

In the month of April 1793, I was in a vision, and was carried away in the spirit of God to Russia, where I saw a Bear stop and rest itself under a large tree; soon after I beheld a man, that lay concealed among the branches, drop down softly, and with a sharp piece of iron, which he held in his hand, stab the Bear; pronouncing, as he did so, I have watched a long time for you, but now I have caught you at last.

I know, by revelation from the Lord God, that this vision means the present empress of Russia; for which, being permitted, I give her this warning.

Let the death of the kings of Sweden and France, which is but a little time past; the death of the king of Spain and another, which will soon take place, for they are pursued; convince the princes and the people
of

of Europe, that the seventh chapter of Daniel and the second of Haggai are now fulfilling.

At a former time, when the Lord God was instructing me in a knowledge of the laws and other things, relative to the nation I am appointed to govern, he said, in a vision of the night, When I bring princes and people from all nations to bow down to you; when I begin to exalt you above the kings of the earth— Be sober, be modest, be reasonable. And immediately after he added, You may inform the king of England that I call you my nephew.

On the 3d of March, 1794, I was in a vision, and saw the sun in its full strength, clear and high up in the firmament: soon after I saw another sun rise on a sudden, equally large as the former, and stand close by it; both shone with equal brightness, and the last, as well as the first, enlightened the world.

After the first division of this copy was sent to be printed, and even some of it done, the printer was advised not to do it according to my form; for, if he did, prosecution, imprisonment, and perhaps hanging, would be the consequence to him. For which the Lord God commands me to keep back the additional information that

otherways would be given, and terminate the book.

I have said already that the sixth chapter of the Revelation was now fulfilling: the *four first seals* are opened, and the covering, which kept the meaning of the prophecies a profound secret until the present time, is removed: the *recorded* decrees are held up, and God himself commands a knowledge of their contents to be published for the good of all nations. But if I cannot have the commands of God, and a knowledge of his judgments, printed exactly as I write, how is this extension of mercy to be known over Europe, and the people of London informed of any danger that is past, or any danger that is to come? All the prophecies in the Scripture were given through men: the Ninevites were warned through one.

How is the king to save himself from that *recorded*, determined, and unavoidable death, which all the powers of armies cannot prevent? How is London and the parliament to be saved, when they are recorded in the Scripture of truth to be destroyed? How is England, Europe, and most parts of the world to be saved, when they are recorded to be filled with blood by war, and to be made desolate for ever by earthquakes,

earthquakes, if the person I employ is deterred, by the fears of prosecution and evil, from printing the full copy, exactly as I give it?

The king of Egypt and his people were destroyed, because they would not believe Moses; but the king of Nineveh and his people were saved, because they did believe Jonah, and reform.

The king of England, the chancellor of the Exchequer, secretaries of state, other members of administration, and as many members of both houses of parliament, as my ability will allow; the bishops, judges, and all the foreign ambassadors in London; will have a book sent to each.

On account of my being insulted, because the Jews do not believe in the first book, by a public acknowledgment of it, the Lord God commands me to remind all men of what is wrote in that book, and to say, that as the Jews do not believe in Christ, it cannot be expected that they will in me; *neither are they*, until I am revealed in a similar manner to Moses in Egypt, but with the additional power of fire as his sign, to make them.

The night before I had finished this book for the press, the Lord God shewed it to me in a vision, ready printed, holding it

up at the same time by one leaf, and shaking all the others open, while he pronounced, in strong clear words, and commanded me to write them down exactly as he spoke, for universal information:

There is nothing in this book that the English law can take hold of: — So says Him that Isaiah the prophet calls Wonderful Counsellor.

I request every body, in all nations, to read this book with attention, and receive it favourably; for although the information and warning it contains is through me, yet it is not mine, but God's.

RICHARD BROTHERS.

LONDON, No, 57, Paddington Street,
11th of the month called APRIL 1794.

SOME OF THE PROPHECIES

Which mean myself, and which I am commanded to insert, the appoined time being now fulfilled.

DEUTERONOMY,

CHAP. XVIII.

15 The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not.

The time of the world, alluded to by Moses, though not expressly mentioned in this chapter, when a prophet would be raised up, to order the restoration of the children of Israel in the latter days, (for he was fully informed of all the calamities *that would befall them, afterwards their deliverance and return, to be dispersed no more,* as the thirty-second chapter sufficiently testifies,) is the present; and myself the man—the designed prophet, *as leader of the Jews,* to fulfil a similar character, according to his own words, *like unto me.*

For Christ is the head of all prophecy; from him flows the Divine Spirit of truth: he is Lord and God; he is all that Isaiah says of him—the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Moses was but a man, and to a man like himself he alludes; as the Lord himself likewise declares in the three following verses.

17 And the Lord said to me, They have well spoken that which they have spoken;

18 I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak to them all that I command him.

19 And it shall come to pass, that whosoever will not hearken to my words, which he shall speak in my name, I will require it of him.

The Testimony given by ST. MATTHEW the Apostle, of who CHRIST was.

CHAP. I.

22 Now all this was done, that it might be fulfilled, which was spoken of the Lord, by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is God with us.

The Testimony of ST. JOHN the Apostle.

CHAP. I.

1 In the beginning was the word, and the word was with God, and the word was God.

2 The

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men. And the light shone in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that comes into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the word was made flesh, and dwelt among us, &c.

The Testimony given by ST. PAUL, I. Timothy,

CHAP. III.

16 And without controversy, great is the mystery of godliness ; God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory.

The meaning of this Chapter having been always misunderstood by expounders of the Scripture, I am commanded to insert and explain it for the benefit of all men.

A C T S. — CHAP. VII.

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31, 32 Saying, I am the God of thy fathers, &c.

37 This is that Moses, which said to the children of Israel, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me.

This

This is he (*meaning Moses still, and not the prophet alluded to in the preceding verse ; who was not Christ neither, as has always been erroneously supposed*) that was in the church, (*meaning the tabernacle*) in the wilderness *with the angel which spoke to him in mount Sina.*

39 To whom our fathers would not obey, (*meaning Moses*) but thrust him from them, (*meaning Moses : often did he fast, and pray, that God might not destroy the congregation,*) and in their hearts turned back again into Egypt.

Who was the conspicuous person that the angel constantly accompanied, manifested himself to, and talked with during forty years in the wilderness, according to the 38th verse, but Moses? Who did the angel speak to in mount Sina from a flame of fire in a bush? St. Stephen meant no other here than Moses.

40 Saying to Aaron, make us Gods to go before us ; for, as for this Moses, which brought us out of the land of Egypt, we know not what is become of him.

Expounders of the Scriptures have always supposed that St. Stephen, by repeating in this chapter the verses I have inserted from Deuteronomy, meant Christ to be the prophet alluded to by Moses, which is, *like himself*, to collect and lead home the Jews ;

but he does not ; he repeats it as an historical account, to remind the council, before which he stood for judgment, that as their fathers had before rejected Moses in the wilderness, so did they their children reject Christ at Jerusalem. But in no one part does he, or St. Peter in the 3d chapter, mean that Christ is the prophet alluded to by Moses in the eighteenth chapter of Deuteronomy,—*as the fortieth verse even sufficiently testifies.*

REVELATION TO ST. JOHN,

CHAP. XII.

St. John the Apostle in this chapter describes a woman as cloathed with the sun, *the moon under her feet (meaning darkness, or the Turkish empire in Asia)*, and a crown of twelve stars on her head. The sun alluded to is not the sun in the firmament, neither is that sun the Lord Jesus Christ, as has been always erroneously supposed. The woman is not the church, nor yet the Blessed Virgin, the mother of Christ, as has always been likewise erroneously supposed ; but that sun, means an entire man composed of flesh and blood like any other ; and that woman, the princess of Israel. The prince is represented as a sun, because that through him God will enlighten the
world

world with more knowledge than ever it had yet, and give a fresh manifestation of his mercy to prolong its duration. The woman, as his consort, is represented as clothed with him, and also as wearing a crown of twelve stars; because he, as her husband, is prince of the twelve tribes.

The child, *who will govern all nations immediately under and next to God*, being caught up to God and to his throne, means no more than the child going up to Jerusalem, where the throne of God will be on earth. The woman's going into the wilderness, means going up to Jerusalem also; the words into the wilderness are mentioned, because the city is situated *far inland* from the sea. The dragon means a European prince now alive, who will pour out proclamations and manifestoes after me, as a flood would issue from the mouth of a dragon: *for Satan will be in him.*

At the time God was explaining this chapter to me, he said, when I give you power to destroy that man from the face of the earth, you will melt into pity and spare his life; for which all my people will universally blame you, because he is their enemy and oppressor. Those strange names are given, and those difficult allusions to be understood, are made by St. John on purpose

purpose to seal the true meaning of the prophecies and revelation an entire secret, *according to the 5th chapter*; until the full time is accomplished, and the appointed person made known to publish them to the world.

The prophet Ezekiel in the visions of God to him, describes the great extent, and grandeur of Jerusalem at a future time; and likewise of its being governed by a human prince.

This is the very man, *the appointed of God*, that is now abused, and publicly reproached in London—the capital of the spiritual Egypt, as is mentioned by St. John in the 11th chapter, with being a hypocrite, and a fanatic impostor.

Remember those things, O my God; and as thy thunder on the 7th of this month—August—was to shew thy full determination to throw down cities, and dash in pieces the council of evil men, if they committed any violence against me, *for otherways I should now be lying in the common prison*—So, O my God, execute; for they have no faith to believe thy just judgments, nor charity to be civil to thy messenger that declares thy great offers of mercy.

First published August the 10th. 1794.

THE

THE reason why these parts of Scripture, and the other things which follow, were not inserted when the first edition of this book was printed, is, the time was not accomplished, and the Lord my God would not permit them to be published until it was.

I am now commanded to make them publicly known for the information and benefit of all men : In obedience to which, as his servant and prophet, I do.

SECOND OF SAMUEL,

CHAP. XXII.

44 Thou also hast delivered me from the strivings of my people, (meaning the then children of Israel, over whom David was king) Thou hast kept me to be head of the Heathen : a people which I know not shall serve me.

This promise to king David then, meant that it should be fulfilled to him in his descendant at a future time ; a man, a human being, like any other that is composed of flesh and blood ; but not the Lord Jesus Christ, who is God ; who always was, and always will be, the head of the Heathen, and all nations. The promise was made from God to David, to be fully accomplished in that man's descendant ;
which

which descendant, is myself; I shall, under God, rule all nations under the government of the Gospel to fulfil that covenant to David, and the promise of it by revelation to myself.

45 Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me. (*meaning to be fulfilled in his descendant, as soon as they hear of his revelation.*)

46 Strangers shall fade away, and they shall be afraid to come out of their close places.

47 The Lord lives, and blessed be my rock: and exalted be the God—the rock of my salvation.

48 It is God that avengeth me, and that brings down the people under me; and that brings me forth from my enemies.

49 Thou also hast lifted me up on high, above them that rise up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks to thee, O Lord, *among the Heathen*, and I will sing praises to thy name.

Here, David, who was not himself among the Heathen, was praising God for his descendant that should have this promise fulfilled to him, and who should be among the Heathen.

He

51 He (meaning the Lord) is a Tower of Salvation for his king: (meaning the descendant of David as king, ruling over all nations under the covenant and constant direction of God,) and sheweth mercy to his Anointed, unto David, and to his seed for evermore.

That Christ, the Saviour of the world, should be born of a Virgin, and that he should be called the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, Isaiah the prophet sufficiently testifies: that Christ was so born, St. Matthew the Apostle witnesses in the first chapter of that part of the Gospel wrote by him. And Christ himself says in the 22d chapter, when speaking to the Pharisees,—“What think ye of Christ? Whose son is he? They say to him, The son of David. He says to them, How then does David in Spirit call him Lord, saying, the Lord said to my Lord, sit thou on my right hand, till I make thy enemies thy footstool? if David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.”

The words are, “Unto David and to his seed for evermore.”

It

It means, to continue in succession from father to son, from the one as a man, to the other as a man, while the world lasts.

The Blessed Virgin Mary, *through whom Christ the Redeemer, who was God, came into the world*, was descended from king David: it is for this that Christ, though he was the Everlasting Father and Creator of all things, is alluded to as the son of David.

Mary was first cousin to that Joseph, who was promised to be her husband when found with child by the Holy Ghost. *St. Matthew, chapter 1st.* Both Mary and Joseph were descended from one grandfather, who was Matthan; she the daughter of one brother, and Joseph the son of the other. *Told me by revelation from the Lord God.*

Z A C H A R I A H,

CHAP. VIII.

20 Thus says the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

23 Thus

23 Thus says the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

The time of the world, meant by the prophet, when this would be fulfilled, is at the restoration of the Jews, in the latter days; and myself the conspicuous particular Jew, as leader of the Jews, alluded to. I shall be importuned by many out of all nations, when revealed, comparatively taking hold of my skirt, entreating to go with me to Jerusalem; because God, the mighty power of his Spirit, and fire, will be with me.

More of the VISIONS, which God shewed me, and which I am now commanded to publish.

IN the month called June, 1791, at the hour of two in the afternoon, I saw a hand, from the wrist downwards, like the hand of a man, with the fore finger pointed out, appear on a sudden a little above the height of my head, near the door, on the wall or partition of the room I was then in. After this
I was

I was informed, by revelation, at night, from the Lord God, that it meant the speedy end of the present king of England and his empire, like Belsazzar and Babylon, both of which would soon be destroyed.

In the month called May, 1792, I was in a vision, and receiving instruction from God of future things: he shewed me the queen, greatly alarmed at his judgments, by my revelation, with the power of fire, and immediately she cried out, The Lord have mercy on us! we shall all be destroyed, we shall all be destroyed!

After this I was in a vision again, and the Lord God shewed me the present queen of England, coming towards me, slow, trembling, and afraid. This was communicated, with other things, to William Pitt, in the month called June, 1792. And likewise, informing him, at the same time, that it would most certainly be fulfilled: It will; it is established with God, and will be so.

In the beginning of the month of June, 1792, I was in a vision, and was carried away, by the Spirit of God, to the palace called St. James's, where I saw the present king of England; he rose from his seat on seeing me, and immediately sent me his own magnificent star, at the same time breathing on it, and kissing, as if kissing to take a last
farewel;

farewel; yet not with grief and reluctance to give, but with evident satisfaction. Why the king of England should take his own conspicuous ornament, and send it to me, was a thing that I was greatly astonished at; I wished to know the meaning, but could not discover, until a loud voice pronounced, down from heaven, The Lord God delivers his life over into your hands, and he will give you any thing to preserve it. This vision, with others, and other things, was communicated, by Divine command, to the king, in 1792. The letter, which contained it, with others to the king, the queen, and the chancellor of the Exchequer, were put into the penny-post office, to be sent by that conveyance, according to the directions I received on that head by revelation from God.

1794. This day, called Thursday, and the 12th of the month called June, I was in a vision, at the hour of two in the afternoon, when the Lord God spoke to me in a voice of great quickness, carrying me away to the Bank of England at the same time, and saying, There is one of twenty. The whole place rung and trembled with the clear, but sharp sound of his words. It is by his sacred and particular command I mention this vision in writing.

The

The 13th, in the morning, the Lord God said to me, among other things, in a vision, You see those people do not believe, neither will they for all your endeavours; why then do you continue to entreat me for them?

The 14th, in the morning, the Lord God spoke to me, and said, The judgment is now against this nation; the thunder, just past, was to proclaim it: Pharaoh is appointed to die, and his government to be destroyed; the priests, and all the abominable idolatries of Egypt, shall perish, never to be found any more.

In the same manner that the Lord God spoke to the prophet Samuel, and revealed a knowledge of his designs, in the same manner also he speaks to me, and reveals a knowledge of his will.

FIRST OF SAMUEL,

CHAP. III.

1 And the child Samuel ministered unto the Lord before Eli; and the word of the Lord was precious in those days; there was no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see, and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep,

4 That

4 That the Lord called, Samuel; and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him.

8 And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said to Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came and stood, and called, as at other times, Samuel, Samuel. Then Samuel answered, Speak, Lord; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

1794. The 25th of the month called June, the Lord God said to me, in a vision of the night, on my bed, In seven days more the judgment will be on this nation.

After this I was in a vision, and the Lord God brought close to me, that I might hear the report of a gun that was fired, and see a man privately shoot at another, to kill him: it was so near, that I saw the flash, and smelt the powder. Before the death of the king of Sweden I was shewn, in a vision, similar to this, that he would be delivered over from the protection of God, to be shot.

I know, because the Lord God has explained it to me by revelation, that this vision means, the man fired at to be the present king of England. He will be shot, but not killed; he will be wounded, but not mortally.

He has not believed me at any time, although I fully informed him in 1792, and since, that it would be so: neither will he, until the very evil is visited on him: and visited on him, to increase his distress, at a time when he is surrounded with danger, and loaded with trouble; it most certainly will. Then the king of England will be convinced, by
woeful

woeful and feeling proofs, but it will be very late; — comparatively, when Death knocks at the door, that he despised the offered mercy of God in 1792, and constantly since his best friend, among mankind, as false.

In the month called March, 1794, I was in a vision, and the Lord God shewed me a large and very tall oak tree; it stood alone; it was entirely withered, and all its branches were cut off. While I was considering the tree, its lonely condition and nakedness, I heard a very loud voice call out of heaven, Hew down that tree. Immediately the tree was covered with a thick cloud of darkness, and an angel descended from God, who struck the tree with so violent a blow that it fell to the ground, and in its fall it made a great noise.

1794. First of the month called July, the Lord God said to me, among other things, in a vision, early in the morning, for I had been earnestly praying to him the evening before to hasten my revelation to the Jews, and inform me how long it would be until it took place; because I was daily abused as an impostor, for publishing his commands, by wicked men; every one of them led on under the influence of an evil spirit—You must be at Constantinople, in

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your

your way to Jerusalem, by this time the next year.

The 2d of the same month, the Lord God said to me, in a vision on my bed, early in the morning, in breaking bread you must not any longer say, to any person, Peace and friendship, but salvation only to the spiritual.

I know, by revelation, that Christoph Love, a clergyman, who was unjustly tried, condemned, and put to death in London, in the year of 1651, had the divine Spirit of the living God, and prophesied from it. He testified of me at that time under different names, though all of them meant one and the same person; that of a Bright Star, as a Sound of Thunder in the Ears of the Wicked, a Lantern to the Jews, and a Great Man.

The Lord God commands me to give this testimony, and also to say, that he will soon send, in anger, the visitation of his judgment on London, and call her to a strict account for shedding not only the blood of this righteous man, but likewise all his other faithful witnesses.

I know likewise, by revelation from the Lord God, and am commanded to write it down, that John Maximilian Daut was sanctified

sanctified by the divine Spirit of Truth, and prophesied, under its sacred direction, in the year of 1709. He has also testified of me under different names.

The Lord God commands me to inform you, John Wright, that you are of the Hebrews, of the tribe of Levi, descended from Aaron the high priest, by Phinehas, Zadok, and Ezra ; for which the covenant to your forefather, Phinehas, of an everlasting priesthood, is renewed, given to you, to be manifested in you.

N U M B E R S,

CHAP. XXV.

10 And the Lord spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold I give to him my covenant of peace:

13 And he shall have it, and his seed after him ; even the covenant of an everlasting priesthood ; because he was zealous

for his God, and made an atonement for the children of Israel.

This is the recorded testimony which the Lord my God commands me to give; and to say to you likewise, You are sanctified by the Holy Ghost, the divine Spirit of Truth.

The Lord God commands me to say to all you, professing Christianity, whom I have, by his sacred direction, acknowledged to be of the Hebrews, descended from Israel; for you, and your children after you, are some of his chosen people; not to take up, in obedience to any law or any human power whatever, warlike arms, to shed blood, or commit violence, in consequence of the approaching calamities which he will most surely bring on this Egyptian land.

Neither mind the people that blaspheme God, and revile you for believing in his testimonies: the wicked have always rose against the righteous, and this land, like Egypt of old, has many task-masters to abuse and oppress in it. Therefore comfort yourselves in the knowledge of the promises of God to his servants: For I declare, by his sacred command, that the visible Jews are but few in number, compared to the great multitude professing Christianity,

anity, but all descended from the former Jews in the land of Israel, the forefathers of the present visible ones; which were, at different times, led captives into all nations: your lives are long, their's but short; you are the holy seed, the people and saints of the Most High; to whom, and your children for ever, belongs the possession and government of his kingdom.

The Lord God, who was the Lord Jesus Christ, commands me now, and not until now, to insert the following testimonies, *as a warning to all blasphemers*, and as a reason to all men, that do not know, why he said to me, in the preceding part of this book, You may inform the king of England that I call you my nephew.

THE GOSPEL ST. MATTHEW,

CHAP. XII.

46 While he (meaning Christ) yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

CHAP. XIII.

36 Then Jesus sent the multitude away, and went into the house; and his disciples came to him, saying, Declare to us the parable of the tares of the field.

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37 He

37 He answered, and said to them, He that soweth the good seed is the son of man.

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire, so shall it be also in the end of this world.

41 The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear.

47 Again, the kingdom of heaven is like to a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them
them

them down into the furnace of fire; there shall be wailing and gnashing of teeth.

51 Jesus says to them, Have ye understood all these things? They say to him, Yea, Lord.

53 And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue; insomuch that they were astonished, and said, Whence has this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? Is not his mother called Mary? And his brethren (meaning his brothers) James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then has this man all these things? And they were offended at him. But Jesus said to them, A prophet is not without honour, save in his own country, and in his own house.

After the Lord Jesus Christ was born of the blessed Virgin Mary, she was married to Joseph; by whom she had sons and daughters: they were supposed, as the unquestionable testimony of the Gospel demonstrates, to be his brothers and sisters.

St. Paul, the apostle, and likewise St. Mark, has left on record similar testimonies, which corroborate the preceding one.

Being, myself, descended from that James, *the eldest son of Mary, by Joseph*, whom St. Paul calls the Lord's brother, is the reason that the Lord God, who was the Lord Jesus Christ, said to me, as an expression of fondness, and to manifest his regard, *You may* inform the king of England that I call you my nephew.

ST. PAUL, GALATIANS,

CHAP. I.

19 But other of the apostles saw I none, save James, the Lord's brother.

S T. M A R K,

CHAP. VI.

2 And when the sabbath day was come, He (meaning Christ) began to teach in the synagogue; and many hearing him were astonished, saying, From whence has this man these things? and what wisdom is this which is given to him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us? And they were offended at him.

The

The Lord God commands me to say, for the information and warning of all men, That between this day the 25th of the present month called October, and the beginning of the month called June 1795, without mentioning to any person at what particular time in that interval, my revelation to the Jews, with a sign the same as Moses in Egypt—and to the people of London, will take place: *to the former*, to receive the commands of God through me, and to collect all their property and depart in great haste from all nations to their own land: the ships of England, France, Spain, and all Europe, will be obedient to the commands of God to carry home their wealth, and all the people that chuse to go by sea: *to the latter*, to convince them the destruction of London in 1791, according to the eighteenth chapter of the Revelation, would have been fulfilled, but for my entreaty. To fulfil *the 4th chapter and the 5th verse of the prophet Malachi*, which is, Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. I, myself, am the appointed prophet to fulfil that chapter and character. Therefore I warn all people in all nations

—that the terrible day of the Lord, alluded to, is nigh ; it is not the day of universal judgment, but the day which is to burn like an oven, and which is to consume the wicked from the face of the earth—like the stubble of the field. Then, according to the prophet Daniel in the seventh chapter, the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, will be given for an everlasting possession to the people and saints of the Most High. Being to be revealed the same as Moses, but in the same Spirit and power as Elijah, when he destroyed the soldiers and priests of Ahab, I am to repronounce his judgments, to execute them on all false Christs and false prophets ; and afterwards, to call down fire from heaven to consume the enemies of God.

The Lord God commands me to say to you, *William Bryan*, that you are of the Hebrews, and of the tribe of Judah ; and that you, with *John Wright*, are appointed, and will be commanded by him, to testify publickly to the world who I now am, and what my future designation is.

The Lord God will influence and command numbers of his people, both men and women, to give the same publick testimonies. He will also give them, to fulfil the
prophecy

prophecy of Joel in the 2d. chapter, in wonderful visions, dreams, and open signs in the heaven, a knowledge of the approaching times.

28 And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, and your young men shall see visions.

29 And also upon the servants and upon the hand-maids in those days, I will pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth; blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord has said, *And in the remnant whom the Lord shall call.*

THE REVELATION TO ST. JOHN,

CHAP. VI.

Which relates to the present war—its progress—and consequences; and its destruction by the woeful, but just judgment of an offended God.

And I saw when the Lamb opened one of the seals, and I heard as it were the sound of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given to him; and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

7 And

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given to them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them; and it was said to them, That they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

The fifth seal is now opened, and the secret prophecy contained under it is published for the information and benefit of all men.

The opening of the next seal, while it brings woe to the wicked, will manifest to the Jews the great power and name of their prince with God, as recorded by Daniel, for their deliverance and restoration.

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THE PROPHET DANIEL,

CHAP. XII.

And at that time shall Michael stand up, the great prince which stands for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: *and at that time thy people shall be delivered*, every one that shall be found written in the book.

The time of the world alluded to, when the woeful calamities mentioned here will take place, is just now come: Myself, who will be the revealed prince of Israel, is the Michael and the great prince alluded to here by the angel speaking to Daniel: but not the Lord Jesus Christ visibly, who is God, and king over all: neither is it the angel that is mentioned under the name of Michael in the 10th. chapter, and 13th. v.

2 And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4 But,

4 But, thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased.

8 And I heard, but understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel; for the words are closed up and sealed *till the time of the end*.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

At this time, which is the time alluded to by the angel informing Daniel, the earth will quake, and be rent in many places: the heaven will be convulsed, opening and shutting, and shewing many fearful signs: there will be storms of wind, hail, and showers of Rain, with violent thundering and lightning: the very beasts of the field, birds of the air, and fishes of the sea, will be frightened: all the inhabitants of the earth will tremble for their lives, dreading that it is the hour of their dissolution and day of universal judgment; so fierce and terrible will the great anger of God be manifested against a wicked world, professing

sing Christ with their lips, but teaching rebellion against his blessed Gospel in their public laws and forms of prayer.

Swearing oaths ; the Lord's supper, or taking the sacrament to remember him and commemorate the awful moment when he gave it to his disciples, is made a qualification, even to the most unthinking, abandoned, and wicked, to serve in any public office or employment whatever.

Of the public prayers. Our Father, which art in heaven ; hallowed be thy name ; thy kingdom come ; *which is the kingdom of peace* ; is very good : but the next form of prayer is beseeching God to go forth with fleets and armies : this is very bad, because it is in direct opposition to the former ; it encourages, strife, hatred, war, and bloodshed ; it is calling on God to keep back his kingdom, and to overthrow his own gospel of peace. The worship of christians ought to be pure, humble, and peaceable, without any mixture of politics or directional constraints from human law.

The bishops are called Lords Spiritual. To ordain a clergyman, he must kneel down before a bishop, while he says, " Receive the Holy Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition
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tion of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

Likewise, at the consecration of a bishop, it is said, "Receive the Holy Ghost, for the office and work of a bishop in the church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands.*"

As there is in truth no Lord but God; no man ought to assume his sacred name. No man is Spiritual that has not the Holy Ghost, the divine Spirit of Truth; it is by Christ that it is given, and he will not give it to any that promotes the evil of war and disobedience to his gospel. A prince may give to a man a title, but it is God only that can make him Spiritual: he cannot give that mighty Spirit which he has not the power to command, and which he never received the gift of himself. To pursue then any longer such a false form of ordination and consecration, is not only dishonourable to the king, parliament, and people of England, but also a reproach to the
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the bishops to attempt to give, and to the clergy to kneel down to receive.

Turn from such deceitful unmanly ways, and endeavour to live long ; for it is the word of God through a man that points at the crime, and warns you to forsake, what must, if you do not, lead to certain death : for, believe me, the day of destruction to punish disobedience to the gospel is so very nigh, that it will take place before the commencement of eight months from this day.

Look at your wives, your children, and all that is dear to you on earth ; then consider how great the blessing to have them, to live with, and possess them ; but how terrible the evil to separate, to be burnt with fire—to die, and lose them for ever.

Remember, God created man in his own image and likeness, and created the earth for his use ; that man might believe in him, and obey his commands.

He brought the children of Israel out of Egypt to conduct them to the promised land, but when they disobeyed him in the wilderness, he destroyed thousands of them. He burnt Sodom and Gomorrah, because the people were wicked ; but he saved Ninevah, which was also denounced, because the people repented.

The

The Lord God is great; merciful, and compassionate to forgive all that do entreat and obey his commands; but be assured, he is also great, mighty, and powerful, jealous of his sacred name and honour when given to men: and he can do now what he did of old, *they are recorded for our example and warning*, that is, overthrow cities, and destroy multitudes in an instant.

Life, blessing, and peace, is the inheritance of the servants, the saints, and people of the Most High.

REVELATION.

CHAP. VI. CONTINUED.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell to the earth, even as a fig tree casts her untimely figs when she is shaken by a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every freeman, hid themselves in the dens, and in the rocks of the mountains;

mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

SECOND BOOK OF ESDRAS,

CHAP. II.

42 I, Esdras, saw upon the mount Zion a great multitude of people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these? He answered and said to me, These be they that have put off the mortal cloathing, and put on the immortal: (It means the Jews, who, when I am revealed, will acknowledge that the Lord Christ is the Lord God: then they will put off the mortal cloathing of unbelief and error, and put on the immortal cloathing of faith and righteousness.) and have confessed the name of God: now are they crowned, and receive palms.

46 Then

46 Then said I to the angel, What young person is that which crowns them, and gives them palms in their hands. So he answered and said to me, It is the Son of God, whom they have confessed in the world. Then I began greatly to commend them that stood so stiffly for the name of the Lord.

The Son of God, alluded to here, is not the Saviour, the Lord Jesus Christ, as has been always erroneously supposed; but a human being, of flesh and blood, like any other. It is a man, and but a man; though recorded, and honoured with being called the Son of God. It is myself, who am the man that will be made that prince, alluded to by Ezekiel, in the xlv. xlv. xlv. and xlviii. chapters of his Prophecy; and in the second chapter of Haggai, *when kingdoms are convulsed with violence and war, with the fall of thrones and the destruction of armies*, as a promised, a designed signet, manifested to the world by the great power and extended goodness of God. It is that man, whom God has designed to be the visible prince of Israel. As a believer in God, *by, and through Christ, the divine Spirit of Truth*, and an obeyer of his commands, he is a son, an adopted son: so is every man under heaven an acknowledged son, whether rich or poor,
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that does the same; and so is every woman likewise, an adopted, an acknowledged daughter.

Remember the words of the Lord Jesus Christ in the Gospel, where he says, After this manner therefore pray ye. Our Father, which art in heaven, &c. As God then is our father, we, that acknowledge and pray to him as such, are surely his sons and daughters.

All that believe in the testimony of God by me, which he now commands me to make known, are his people, a part (*because the visible Jews are the great body*) of that innumerable multitude, shewn by the angel to Esdras, crowned, and receiving palms.

The Lord God commands me to remind all people of the loud thunder that was on the 7th of August last, and to say, It was a threat from him to destroy London, sooner than suffer me to be hurt: take it for a warning, and beware of the dreadful consequences that will most certainly ensue, if a similar injury is intended against me: for if you, the English Government, is determined to molest me, the Lord God are also determined to oppose you; and will visit with death on his enemies, and with destruction on their capital. For the English

lish Government, *both what is called civil and ecclesiastical*, in its present form, will, by the fierce anger and determined judgment of the Lord God, be removed, annihilated, and utterly destroyed, before the expiration of ten months from this day.

For those unhappy men, which compose it, as if the injustice of the present war was not sufficient to provoke him, have imprudently gone on, adding evil to evil, and now, more than before, publicly encourage blasphemy against him, and abuse against his prophet. Why do they do so? said the Lord God to me. Why? because you have not their *mark*, but my seal; you have not their authority, the laying on the hands of their bishops, to give the Holy Ghost to prophecy by, but my Spirit, *yet these are the men that pretend to judge of spirits*, to discern the good from the evil: they suppose every man, that writes or speaks under the power and influence of God, is a false prophet, an imposter under delusion; because the words of truth, by him, go to contradict their mark, their human ordinances, and political forms of prayer.

The Lord Jesus Christ says, in the fifteenth chapter of his Gospel by St. Matthew, " But in vain they do worship me, teaching,

reaching, for doctrines, the commandments of men.

And because the annunciation of my kingdom of peace and preservation, brings with it the sentence of death against their kingdom of war and human destruction; therefore, hear what the Lord God says to me by revelation, and commands me to write, That, as they have encouraged blasphemy against me, they shall not prosper; for I will send a blast on them that will confound all their counsels: and, as they have encouraged abuse against you, whom I sent, and who entreated me for their good, I will deliver them over to the power of their enemies; to be hated by every body, despised, and trod under foot like mire in the streets.

The Lord God commands me to say, for the information of the English government, the judges, and all men, that the prisoners, now in confinement, and on trial for their lives, charged with the crime of High Treason against the life of the king of England, are innocent: as such, he requires me to make known to the king his sacred commands in writing, and to publish this for the knowledge of all.

The Lord God commands me to inform, through this book, all that honour him—
his

his servants—the peaceable and righteous in all nations, which have had their property, whether in land or money, confiscated; for no other reason than because the nation they belonged to declared war against the nation they lived in, all such property, or its full value, with reasonable interest for the time, shall most surely be restored.

And you, Peter Woulfe, one of the Avignon Society, whom the Lord my God commands me to mention here by name, as a testimony of his great regard, your property, confiscated in France, will all be restored with interest, and much kindness shewn to you by the members of its government: they will restore the property of every other *peaceable individual* likewise: by the same divine rule of justice, Spain, England, Prussia, Germany, Holland, and all the other nations of Europe, must restore theirs. For the time of the world is just now come, and God is firmly determined to manifest his mighty power, for the preservation of his people and saints, by fulfilling by me his words in the eleventh chapter of Isaiah, a part of which are — But with righteousness he will judge the poor, and reprove, with equity, for the meek of the earth; and he shall smite the

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earth

earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

RICHARD BROTHERS.

LONDON, No. 57, Paddington Street,
26th of the month called October, 1794.

THE PROPHET ISAIAH,

CHAP. XLI.

25 I HAVE raised up one from the north, (meaning the revealed Prince of the Hebrews at this time,) and he shall come; (meaning to Jerusalem, from that northern part of the world alluded to: England lies in the north, and it is indeed the country meant :) from the rising of the sun he shall call upon my name: and he shall come upon princes as upon mortar, and as the potter treads clay.

Isaiah stood at Jerusalem when this prophecy was given, writing and recording it by the direction of God, he looked to the northern part of the world, where this distinguished person, which he so clearly mentions, is first to rise, and then come to Jerusalem, calling on the name of the Lord, from the rising to the setting of the sun;

fun ; as zealous for an obedience to the Gospel, as David, his father, was for the law: travelling in the mighty strength of the Spirit, and armed with the divine power of fire, like Elijah,* he will subject nations, remove thrones, and burn all rebel princes.

26 Who hath declared from the beginning, that we may know ; and before the time, (meaning before the prophecy is fulfilled ; it being 2461 years from its declaration then to its accomplishment, now this present year of 1795,) that we may say, He is righteous! yea, there is none that sheweth ; yea, there is none that declareth ; yea, there is none that heareth your words.

The king of England, and the members of his government, the parliament, bishops, judges, and all the ambassadors from foreign nations, in London, have received the information of their fall and destruction ; but they all refuse to believe, and by so doing fulfil exactly what the prophet means, when he says, Yea, there is none that heareth your words.

27 The first shall say to Zion, Behold, behold them ; (meaning the Jews crouding
G 2 home

* Malachi. iv. 1 and 5. Isaiah, xi. 4. II. Esdras, xiii. 11.

home to Jerusalem in great multitudes,) and I will give to Jerusalem one that bringeth good tidings. (It means the revealed prince, returning home with the people, to rebuild the desolate city, and make her rejoice.)

28 For I beheld, and there was no man; even among them there was no counsellor that, when I asked of them, could answer a word.

Here the Holy Ghost, the spirit of God, spoke by Isaiah, as if speaking by myself at this very hour; for I have sent books of the judgments of God to the king of England, and the members of his government, his parliament, his bishops, his judges, and all the foreign ambassadors in London, for their respective countries: but to accomplish what is so faithfully recorded by the prophet, where he speaks spiritually as myself — Even among them there was no counsellor that, when I sent to them, could answer a word.

29 Behold, they are all vanity; their works are nothing; their molten images are wind and confusion.

Other

*Other Parts of the Revelation to St. John which
are to be fulfilled, and which the Lord God
commands me now to publish.*

CHAP. XIII.

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns; and upon his horns ten crowns, and upon his heads the name of Blasphemy.

This beast means the English Monarchy; and it is by ships and commerce that it has rose from the sea to such astonishing grandeur and magnitude. The heads, horns, and crowns, allude to the many departments of Government, and their splendid distinctions. The Blasphemy means the titles given to, and assumed by the King of England; such as, Our Most Gracious Sovereign Lord, Sacred Person, Majesty, Defender of the Faith, and Supreme Head of the Church; all which names belong to God, he only can be what they express, and when they are applied to any other, the sin is Blasphemy in his sight.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth

of a lion: and the dragon gave him his power, and his seat, and great authority.

The English Monarchy, for being Supreme Head of the Church, and over the many religious sects tolerated in the country, is the reason that it is, for their great number, compared to a leopard full of spots.

As a bear is very strong on his feet, so is the English Monarchy: and as a lion roars with his mouth the loudest of any beast, so does the English Monarchy proclaim its greatness more than any other.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

The beginning of this verse means the death of Charles the First king of England: and the deadly wound being healed, means the recovery of Monarchy by the restoration of Charles the Second. During the interval of time between the death and succession, all the world wondered if the English Monarchy would ever be restored again.

9 If any man have an ear let him hear. He that leads into captivity, shall go into captivity: he that kills with the sword must

must be killed with the sword. Here is the patience and the faith of the saints.

The leading into captivity means imprisonment and slavery : and killing with the sword, means violence and war. The patience of the saints is, to bear quietly with those evils, and to resist the temptations of wealth to do them : All that have faith in God will not do such things, from a belief that they are offensive, because he commands them not.

11 And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

This verse means the Elector of Hanover. Coming up out of the earth, is to signify that his country or government is situated inland. The horns of a lamb, and the voice of a dragon, means, that although he is weak in power like a lamb, yet by his voice he can threaten in great and mighty words like a dragon.

12 And he exerciseth all the power of the first beast before him, &c.

It means the Elector of Hanover's succession to the crown, place, and power of the former King of England. To fulfil this part of the prophecy given by Revelation to St. John, the utter expulsion of the Stuart family must against all human

opposition have taken place to admit the Elector of Hanover.

A great part of this chapter is taken up in describing the king and parliament. I am commanded to inform both of the recorded judgments of God, the dangers which threaten them, and their certainty of taking place, unless they implore him for mercy, and obtain it.

They have individually promised, by their godfathers and godmothers, in the sacred covenant of baptism, and acknowledge a confirmation of it by receiving the sacrament, (for both were instituted by the Lord Jesus Christ,) to believe in him and obey his commands; yet, notwithstanding this heaviest of all obligations which a human being can enter into, (for it is with his God,) and on the performance of which his salvation depends, the laws they make, a part of the Thirty-nine Articles, and some of the forms of prayer, used in public worship, goes more to break the covenant of baptism, to dishonour God, and oppose an obedience to his blessed Gospel, than was ever authorised in any other nation.

Without submitting to the forms of law prescribed by act of parliament, which are in direct opposition to the commands of Christ, and very sinful to do, no man can
hold

hold any place of profit or trust, enjoy the privilege of freedom, and comparatively to buy or sell.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that has understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

This verse means the English parliament; and although it exceeds the number mentioned here, yet, notwithstanding, it is the real and very assembly of men alluded to in the Revelation, by the number of 666.

Because the Parliament acknowledge and address the king by the divine names which belong only to God; such as, Our Most Gracious Sovereign Lord, Sire, Majesty, and honour him with equal humility in supplication, when they require any thing, as if he really was the Lord of heaven and earth; such as, Humbly praying that your Majesty would be most graciously pleased, &c. Therefore God, in his great anger, being jealous of his name and honour, calls the king a beast, and the parliament his image and number.

CHAP. XIV.

1 And I looked, and lo, a lamb stood on the mount Sion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads.

The lamb, mentioned here, means myself as Prince of the Hebrews; and mount Sion, Jerusalem: The hundred and forty-four thousand with me, having the name of my father wrote in their foreheads, means not only the visible Jews of the twelve tribes, but likewise the invisible: — it comprehends all of Hebrew extraction that will believe in the testimony of God by me.

6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel, to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen; that great city! because she made all nations drink of the wine of the wrath of her fornication.

9 And

9 And the third angel followed them, saying, with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

CHAP. XVI.

1 And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore on the men which had the mark of the beast, and on them which worshipped his image. And the second angel poured out his vial upon the

the sea, and it became as the blood of a dead man; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and was, and shalt be; because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

10 And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

CHAP. XXI.

6 And he said to me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is a-thirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable and murderers, and whoremon-
gers,

gers, and forcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone; which is the second death.

The Lord God commands me to say to you, George the Third, king of England, that immediately on my being revealed, in London, to the Hebrews as their Prince, and to all nations as their Governor, your crown must be delivered up to me, that all your power and authority may instantly cease. On my being revealed, the invisible power of the angel of God, which guards me now, will then become visible as a flame of fire; the very same that accompanied Moses and the children of Israel out of Egypt. I must not acknowledge any superior but the Lord Christ, who is the Lord God: and as a man raised up, like David, by him to be a Prince, he commands me to allow no equal, but instantly to burn out of his kingdom the rebellious and disobedient. Read the xli. chap. and verse 25, of Isaiah.

Be advised by this, for evil is going to be let loose; when it is, the king of England will no more believe the signs of God by me than the king of Egypt would by Moses; therefore, desire your servants to deliver directly to you all letters and messages from me; for, it is for your contempt to me that
your

your country is ordered to be invaded, and your power to be destroyed. The tall oak, with all its branches cut off, mentioned in one of the visions of God, in the preceding part of this book, means yourself and family.

The Lord God commands me to say to you, Nathaniel Brassey Halhed, that as you are reviled and considered, by your former acquaintances, as ruined and lost, for speaking the truth as he manifested it to you, for publishing your testimony of me, his servant, you shall, by the expiration of three months, from this day, have your choice of being either Governor General of India, or President of the Board of Control in England; that all men may be convinced, that he that rules in heaven is able to exalt or to abase; that he is still able, even at this late hour of a wicked world, to reward the obedient to his blessed Spirit, and give the most eminent places on earth to whomsoever he pleases.

The Lord God commands me to inform all men, as a prevention, in future, to their asking unnecessary questions, that all that is proper and allowable for me to relate from him, is published in this book.

*The Copy of a LETTER to WILLIAM PITT,
Chancellor of the Exchequer, which the Lord
God commands me now to publish.*

IN obedience to the sacred command of the Lord God, whose servant and prophet I am, I inform the chancellor of the Exchequer, that the prisoners now in confinement, and on trial, charged with the crime of High Treason against the King's Life, are innocent.

I am likewise commanded to inform you, because God is very merciful and compassionate, that the seventh chapter of the prophecy of Daniel, and last part of the sixth chapter in the Revelation to St. John, will be fulfilled before the expiration of seven months from this day. And also my revelation to the Hebrews, as their Prince and Leader, according to the twelfth chapter of the prophecy of Daniel; to the king and people of England, and the people of all nations, as their Ruler—for—and immediately under God, according to the twenty-second chapter of the Second Book of Samuel; to all nations, as the promised *Signet of Peace*, according to the second chapter of Haggai; and as Elijah, to the wicked, the
revilers,

revilers, and blasphemers against God, according to the fourth chapter of Malachi.

RICHARD BROTHERS.

No. 57, Paddington Street,
9th of the month called November.

The king, and duke of Portland, as secretary of state, were wrote to at the same time.

REVELATION,

CHAP. XI.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

RICHARD BROTHERS,

The man that will be revealed to the Hebrews as their Prince; to all nations as their Governor; according to the covenant to king David, immediately under God.

LONDON, No. 57, Paddington Street,
20th of the month called February, 1795.

